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ABSTRACT

Designed for classroom use, the booklet is a collection of the easiest-to-use classroom ideas taken from past issues of the "Daybreak Star Indian Reader," published monthly throughout the school year by the United Indians of All Tribes Foundation. The selection of articles and activities focus primarily on Plains and Northwest Indian cultures, making the booklet especially helpful as a resource for supplemental information when studying these regions. The readability and activity levels of this collection range between grades 4-8. Presented in five sections (general information, legends, crafts and activities, games, and food), activities include crossword puzzles, seek-and-find word puzzles, dod-to-dot pictures, hidden pictures, food recipes, and Indian games. Subjects of articles include origins of Indian names, respect for nature, the cycle of life, transportation aids, oral tradition, and craft activities, such as beadwork and dough art. (ERB)

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"THINGS TO SHARE AND DO"
FROM THE DAYBREAK STAR INDIAN READER

Prepared by

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INTRODUCTION

The DAYBREAK STAR Indian Reader for children is published monthly throughout the school year by the United Indians of All Tribes Foundation. Designed for classroom use, it contains articles and activities that portray Indian culture. Each monthly issue is different in that it is based on a central theme. For instance, an issue may focus its articles on the flora and fauna around the Pacific Northwest and articles will then be written around that theme.

The kinds of information found in each issue are games, word puzzles, craft ideas, reviews of movies and books, traditional Indian legends and any other information which elaborates the theme. Tribes fron throughout the North American continent are represented in the DAYBREAK STAR.

This booklet is a collection of the easiest to use classroom ideas taken from past issues of the DAYBREAK STAR. Coincidentally, the selections included here focus primarily on Plains and Northwest Indian cultures, making this booklet especially helpful as a resource for supplemental information when studying these regions. The readability and activity levels of this collection range between grades 4--8.

If you would like to receive more information on the DAYBREAK STAR, write or call: Daybreak Star Press, P.O. Box 99253, Seattle, WA 98199, (206) 285-4425, extension 200.

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II. GENERAL INFORMATION

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Indian Names.. ..

The names of many places come from Indian words and from names of Indian people. We did some research and found the following.

STATE NAMES:

Many states are named after Indian words. Here are a few of those states.

IDAHO: This is from the Shoshone tribe. It means Ida "salmon" and ho "eaters." Put it together and it means "salmon eaters."

CONNECTICUT: This is from the Mohican people. The Indian spelling is KwEnihtEkot. This means "long river place."

IOWA: This is from the Sioux tribe. They spell it Ayuxwa and it means "one who puts to sleep."

NORTH AND SOUTH DAKOTA: These are also Sioux words. Dakota in Sioux is "friend."

MASSACHUSETTS: This long name is from the Algonquin people. It means "large hill place."

WASHINGTON STATE PLACE NAMES:

In our state, many names of rivers, cities, and mountains are of Indian origin. Here are a few of them.

ALGONA: This came from the Indian word algoma. Algoma means "valley of flowers."

CAMAS: This is a Nootka word, kam-uhs, and means "sweet fruit."

DEWATTO: This name is from the Indian place name du-a-to meaning "home of evil spirits who make men crazy." In Indian legends, spirits, called tub-ta-ba came from inside the earth to the Dewatto Bay. The spirits tried to get into the bodies of the men who lived there.

ENETAI: This is from Chinook Jargon, meaning "crossing" or "across."

HOQUIAM: This is a short version of the Indian word ho-qui-umpts. The Indian word means "hungry for wood" and refers to the driftwood at the river's mouth.

SULTAN: This town is named after the Indian Chief Tseul-tud.

TACOMA: The name for this city comes from the Indian name for Mount Rainier.

SKYKOMISH: Two Indian words, skaikh and mish, were used to make this name. They mean "inland people."

PATAHA CITY: A Nez Perce word meaning "brush" is where this name came from. It describes the brushy area along the creek which runs next to the city.

WINONA: This name comes from a Santee Sioux word meaning "first born daughter."

LILLIWAUP: This is taken from a Twana Indian word meaning "inlet."

MEMALOOS ISLAND: This area was used by the Klickatat Indian people as a burial ground. It is named after the word memaloose meaning "dead."

KENNEWICK: This city's name comes from the word kin-i-wack which means "grassy place."

ELWHA RIVER: An Indian word meaning "elk" is where this name comes from.

To find more places named from Indian words, go to your library and ask for a book on origin of place names. See how many you can find near to where you live.

By: Karen Rabourn
Janine Harmon

IROQUOIS CONFEDERACY

The white people who first came to North America came from Europe. For the most part, they came from countries that were still ruled by kings and queens and aristocracies. Many of them were unhappy with their old ways of life. They came to North America in search of greater freedom. In the Indian societies there, they saw ways of ruling which were more democratic. By in large, there was greater equality, brotherhood, and freedom in Indian ways of life.

Thomas Jefferson, author of the American Declaration of Independance, held up Indian societies as examples for the white people to follow in setting up their own governments.

> Crimes are very rare among (the Indians of Virginia); so much so that it was made a question, whether no law, as among the (Indians) or too much law, as among the civilized Europeans, submits man to the greatest evil... It will be said, that great societies cannot exist without government. The (Indians), therefore break them off into small ones.

The Iroquois Confederacy

One very important influence on the American government was the Iroquois Confederacy. The Iroquois Confederacy was made up of five Indian Nations-- the Mohawks, the Senecas, the Onondagas, the Oneidas, and the Cayugas. Later the Tuscaroras joined them and they became a confederacy of six nations. The five nations first came together in 1570 to establish the Iroquois Confederacy. This was more than 200 years before the U.S. Constitution was written.

The Iroquois nations joined together in a desire to promote peace and brotherhood among them, but they also agreed not to interfere in each other's own affairs. Each tribe and the villages making up the tribes made most of their own decisions. Our government followed the same pattern. When the U.S. Constitution was written, the authors of it tried to preserve the powers of the states and of local, smaller governments. The federal government was given the right to make decisions only in certain areas.

There were two governmental bodies, among the Iroquois nations. One body of the Iroquois was made up of the sachems. These were the peace chiefs. They were appointed to their positions by important women in the tribes and the villages. The other body was called the Pine Tree Chiefs. This group was made up of successful warriors and other important people. In the United States we also have two governing bodies, or houses in Congress-- the Senate and the House of Representatives.

Respect for Nature

Indian people live in harmony with nature and the environment. This is shown by terms such as Mother Earth and Father Sky. Indian people have tried to live with nature and have not tried to change it.

Nature has provided many physical needs of people. Indian people still eat fish, game, vegetables, and fruits provided them by nature. Their shelters were once made from the environment, such as the cedar tree and animal skins. Some Indian people used to wear cedar bark and skin clothing during the colder montns.

Since nature provided Indians with many things, they never abused the environment. There are ceremonies that are celebrated today that are called first food feasts. Some of these yearly celebrations are the Salmon Ceremony, the Huckleberry Feast, and the Root Feast. These celebrations are to give thanks to the spirit for providing the people with food.

The art and the legends of Indian people show how important nature is to them. For example, their carvings are often of different animals and birds. The central characters of legends are often animals such as coyote, eagle, raven, raccoon, or bear.

By looking at all of the ways Indian people use the things in nature, it is easy to understand why they do not try to change it.

the cycle of life

Life runs in a cycle. The circle of life is continuous. Life begins, runs a cycle, ends and new life begins again. There are many life circles in our world.

Let's compare this to something we are all familiar with. Every year there are four seasons. Spring is the beginning, with new life coming from the earth. Many things are born at this time of the year. As

summer draws near, this new life matures. Fall starts the decline of life and winter brings the death or return to the earth.

All living things do not run this cycle in just one year of seasons. A life may last several or many years, but the pattern will be similar. The lives of people follow this cycle. A person is born to the earth. From birth, this person will grow and learn. People go through many stages of development during this growth period. The end of the growth period is death, or the return to earth.

Stages of Life

There are many stages during the life cycle of people. Being born, growing and learning as a child, becoming an adult, getting married, becoming a parent, being respected as an elder, and the end of life are stages that one may encounter during a lifetime. Each life has its own individual stages.

Often times, Indian people will celebrate the important events of one's life. Doing so helps to give special meaning and importance to each stage.

The friends and relatives may celebrate the new birth of life to a certain family and tribe.

A person may be honored in death by a celebration that marks their importance during their lifetime. A potlatch near the end of one's life may be held to give thanks to the Creator for the life they enjoyed. The giving away of all possessions may take place at this celebration. Death can be seen not as the end of life, but as the passing of one's soul into a new life with the Creator. In this way, death is honorable.

"Visions"

Growing and Learning

In growing up, a child learns many ways of survival. This is true of the past and also true today. A child could be taught some things about life such as how to get food or make a shelter. There were other things a young person must learn on their own. Many tribes believed a young person must seek their future in a vision.

Seeking Vision

Vision is something that comes to a person at the time they enter adulthood. A person's vision gives them direction or purpose in their life. The vision is like a "guide" for a person to "follow". Seeking a vision is known as a "vision quest". In order to have a direction in life, a young person must receive their vision. Receiving a vision is like having a dream that tells you what your life will be like.

Visions may come to people differently. It may be a message sent by an animal, a bird, a human spirit or stone or star. All things of nature were capable of bringing vision.

The messenger may tell the young person what to do the rest of their life. It may give the person a special power to help them do what they have been told. This special power may be a talent or skill the person will need to fulfill their vision.

Preparing For Vision Quest

The young person usually prepared to seek a vision. Parents could help their children in their quest by giving them special instruction. Fasting from food and water is one way the person would prepare. A sweat bath would help to cleanse the body of any impurities. Meditation and excercise were another way of preparing for a vision. These things help to bring a person closer to the spirit world. A place to seek the vision was also prepared. This place would be a distance from the camp where the young person could be alone. A special object may be taken along to help attract the spirit bringing the vision.

Receiving the Vision

It may be several days before the young person would receive their vision. Sometimes a vision may not come and the person would have to try again another time. If the vision did come but was unclear, it may be discussed with another important elder of the tribe to find its meaning.

Once the meaning of the vision is clear, that person would continue to try to fulfill it during their lifetime. Fulfilling a vision was a step to being a complete human being. More visions may come to the person from time to time to help them understand the original one.

In some tribes, the young person would receive a new name. This name would describe them and their life.

Some tribes believed that when the person died, his or her special power could be passed on to another family member. They would receive this power in a vision also.

Visions and the powers that go with them are not to be taken lightly. They are often not discussed with others as this may weaken the power. The power must not be abused or it may be lost or used against the person.

DREAM NET

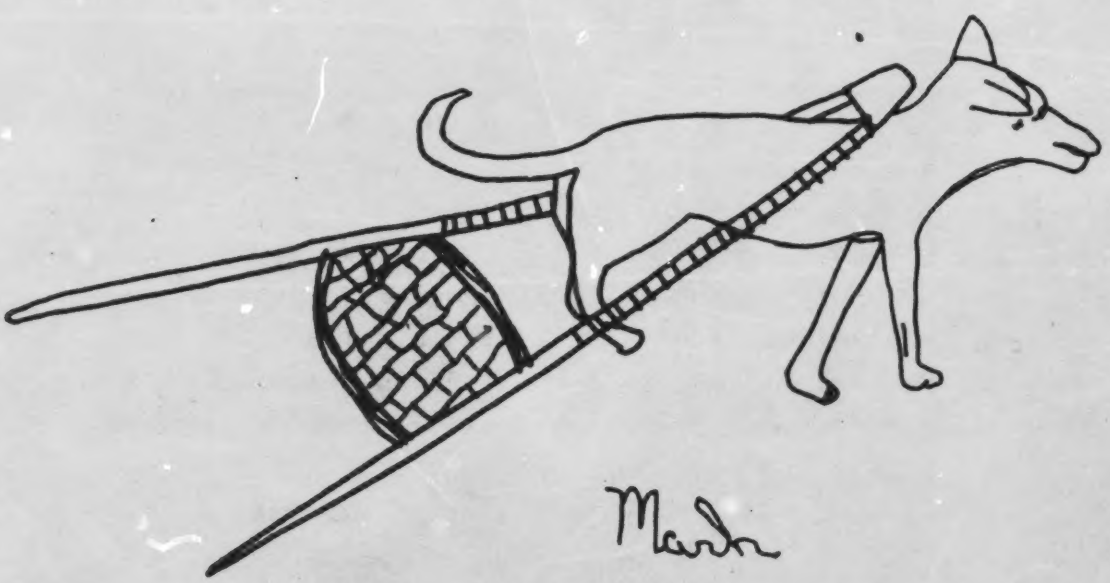
A dream net is a part of the Sioux Culture. It looks like the drawing above. It is made out of wood and sinew. It kind of looks like a spider web.

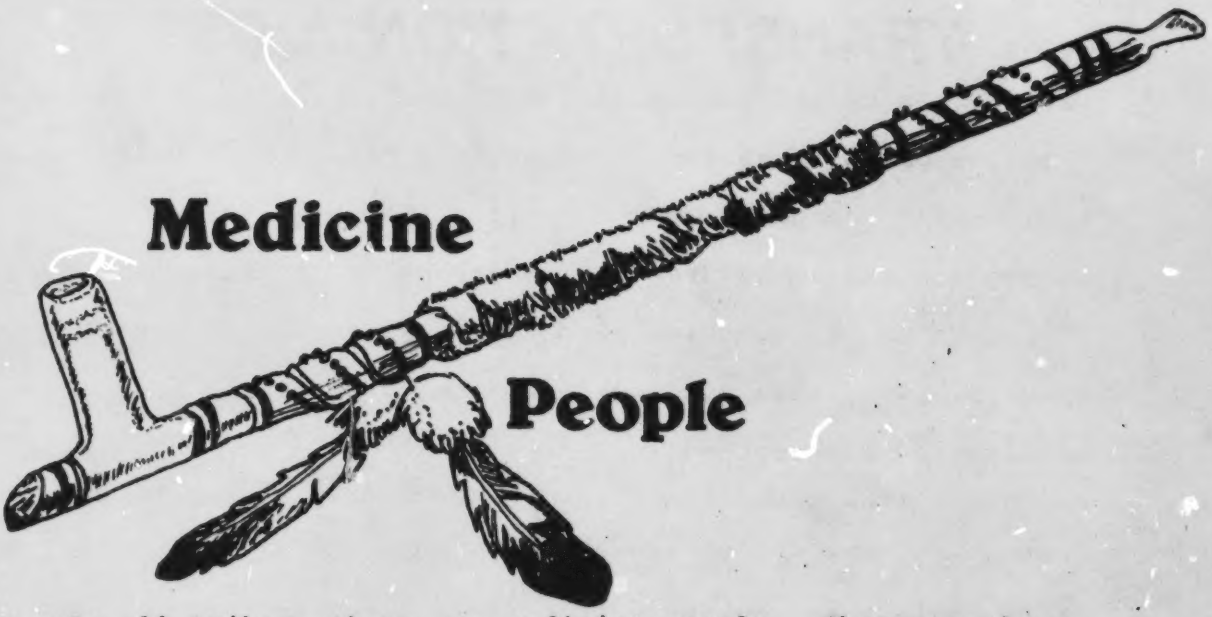
A dream net may be fastened to the cradleboard or hung over the head of a sleeping child. It hangs over the child. The purpose of putting it there is to catch bad dreams so they can not enter the child's sleep. The hole in the middle of the net is to let good dreams pass through.

TRANSPORTATION AIDS

Many tribes of the Plains used dogs to help transport things from one place to another. A carrier, called a travois, was built using the poles from the tipi. This carrier was strapped to the dog who would drag it. A strong dog could carry up to 75 pounds on the travois. Tipi poles were used to make the travois. They were used again to put up the tipi, once the destination was reached.

Another animal that aided travelling of many Indian tribes is the horse. Horses, like dogs, were able to carry loads using the travois. An advantage of using a horse to carry a load was that it could haul much more than a dog. Horses were also valuable in making hunting easier. Prey, such as buffalo, could be chased with more ease by using the horse. Horses were also able to carry the people. Scouts of a tribe could ride out and keep a watch out in the surrounding territory. A greater area could be covered in a shorter time using a horse.





Medicine People

In all tribes, there are medicine people. These people have the gift of healing and prophecy. Some tribes refer to their medicine people as shamans. Their power includes a holistic approach. This means that all take into consideration the body, the mind, the emotions, and the spirit of their people.

Each one is known for something special. Some know about herbs. They know how herbs are used in healing someone. Others know the special healing ceremonies of their tribe. Still others can interpret the forces of nature and the universe. Some have special powers to predict the future, locate game, and missing people, and interpret dreams.

Special among the medicine people are the holy people. The holy people, or spiritual leaders, are of special importance because they are the keepers of the tribe's traditions. These medicine people direct the great rituals of the tribe. For example, the holy people lead the Sun Dance and the Pipe Ceremony of the Sioux. They lead the Tobacco Ceremony of the Woodlands tribes. They also lead the Sweat Lodge Ceremony of all tribes who hold the ceremony.

As you can see, medicine people are an important part of Native American tribal traditions.

III. LEGENDS

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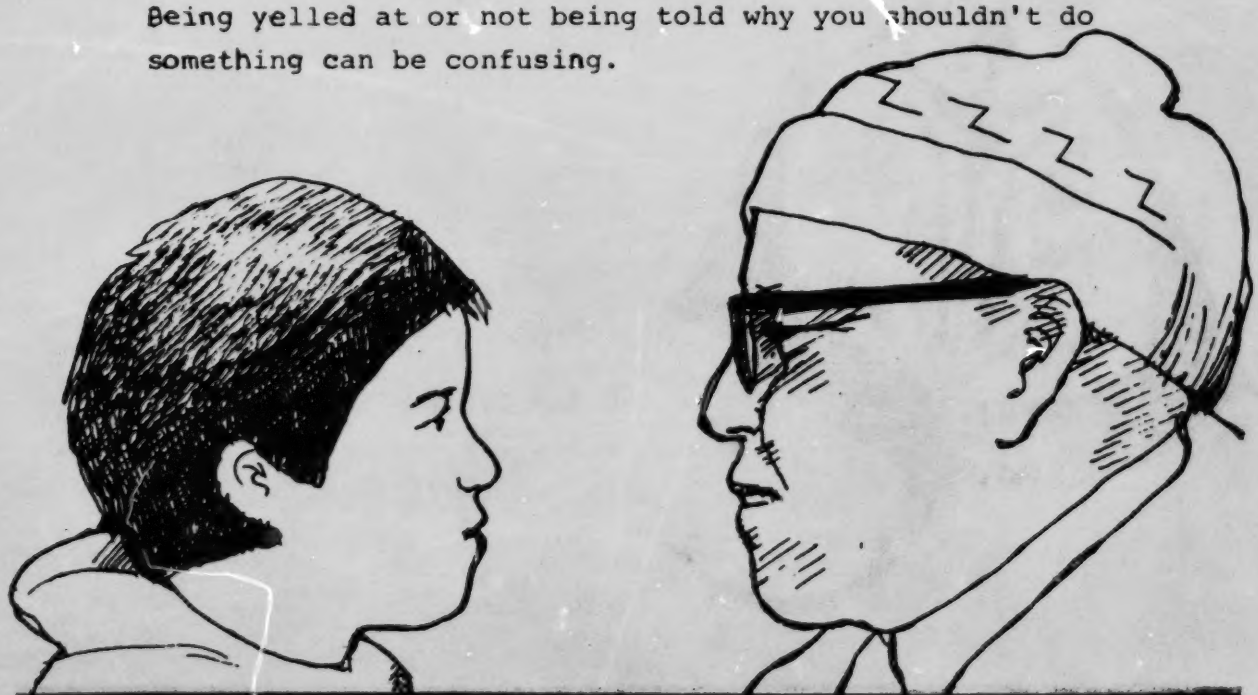
Oral Tradition

One important way that Native American people have taught younger people is through oral tradition. Oral tradition means that children are taught by listening to someone talk instead of by reading or some other way. Older Indian people told legends or told about personal experiences to teach children. Here are some things taught through oral tradition:

1. The difference between right and wrong.
2. How the world came to be the way it is.
3. History of the tribe.
4. Heroes of the tribe.

Often it is the elders who teach children through stories. Native American people believe it is better to teach by giving an example. This way children will have something to think about when they have to make a decision. By learning through oral tradition, children learn to listen and to be patient.

It is alot easier to learn by being told a story. Being yelled at or not being told why you shouldn't do something can be confusing.



legend

This month we have a Skokomish legend. Leona Miller, who is Skokomish, came to our Daybreak Star Editors' Class to tell us the legend. The legend is part of the Indian Reading Series. The legend "Why Bluejay Hops" was told by Georgia Miller and the pictures were drawn by Bruce Miller. All of these people are Skokomish. If you are interested in seeing this book and other Native American stories, you can write to the address which follows this legend.

WHY BLUEJAY HOPS

Long ago at the big meeting, Raven boasted about his arrow shooting. He was the best shot in the world. This is what he told everyone.

He prepared for someone to challenge him.

Skatefish came along, He made himself as big as he could. Dancing, he teased Raven's marksmanship. He gave Raven three chances to hit him.

Whizz! Raven's arrow shot forth. Laughing, Skatefish turned sideways.

Teasing Raven, Skatefish spread himself out again. Whizz! Another miss, another laugh.

Once more again! Raven missed three times!

Then Bluejay stepped forth. "I can do that too," he said. "I'll give you three chances."

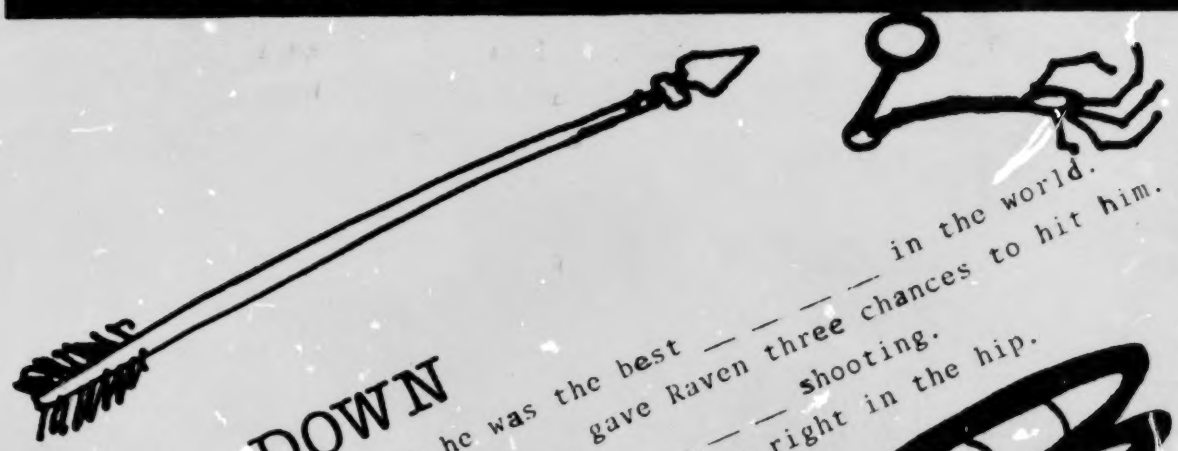
Bluejay planned to copy Skatefish. He spread himself out like Skatefish and teased Raven.

Whizz! Raven's arrow shot forth. Bluejay turned sideways. Ping! Right in the hip! "Ow!" screamed Bluejay. He forgot he wasn't skinny like Skatefish. And ever since, because of his vanity, Bluejay hops.

Permission to reprint this legend was granted by the Skokomish Tribe. For order information, contact the publisher:

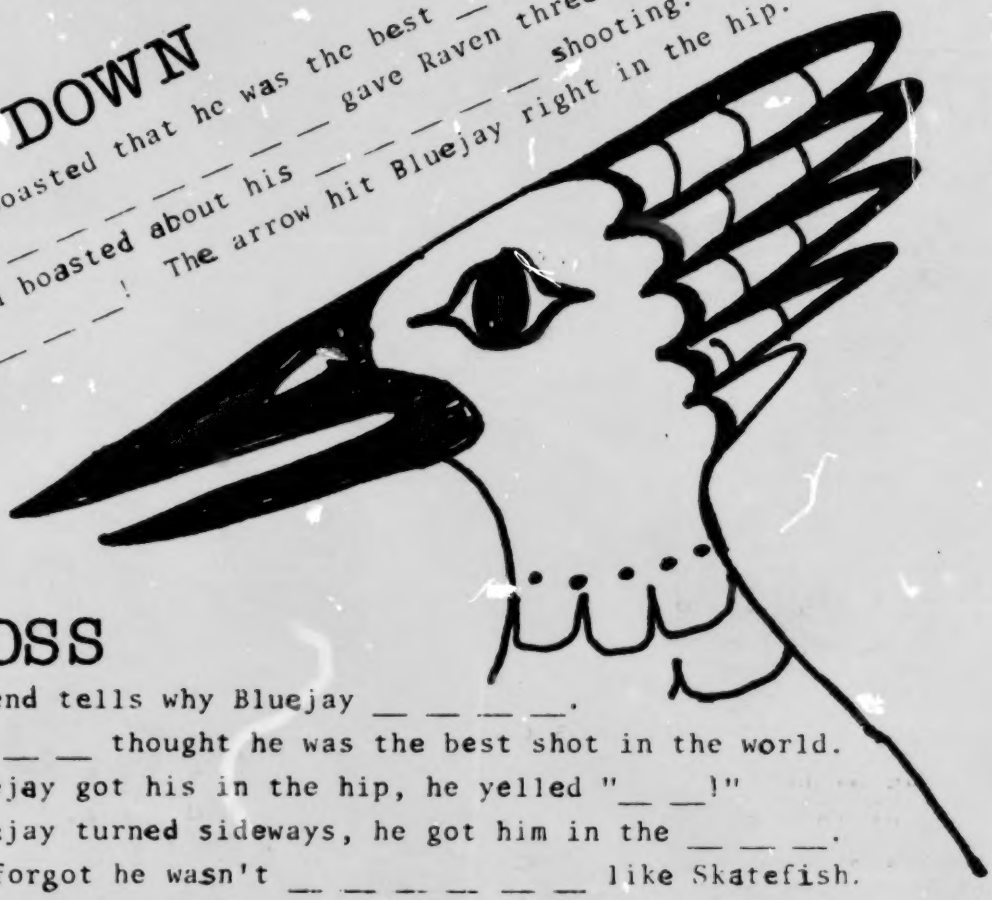
Educational Systems, Inc.
2360 Southwest 170th Street
Beaverton, Oregon 97005

crossword puzzle



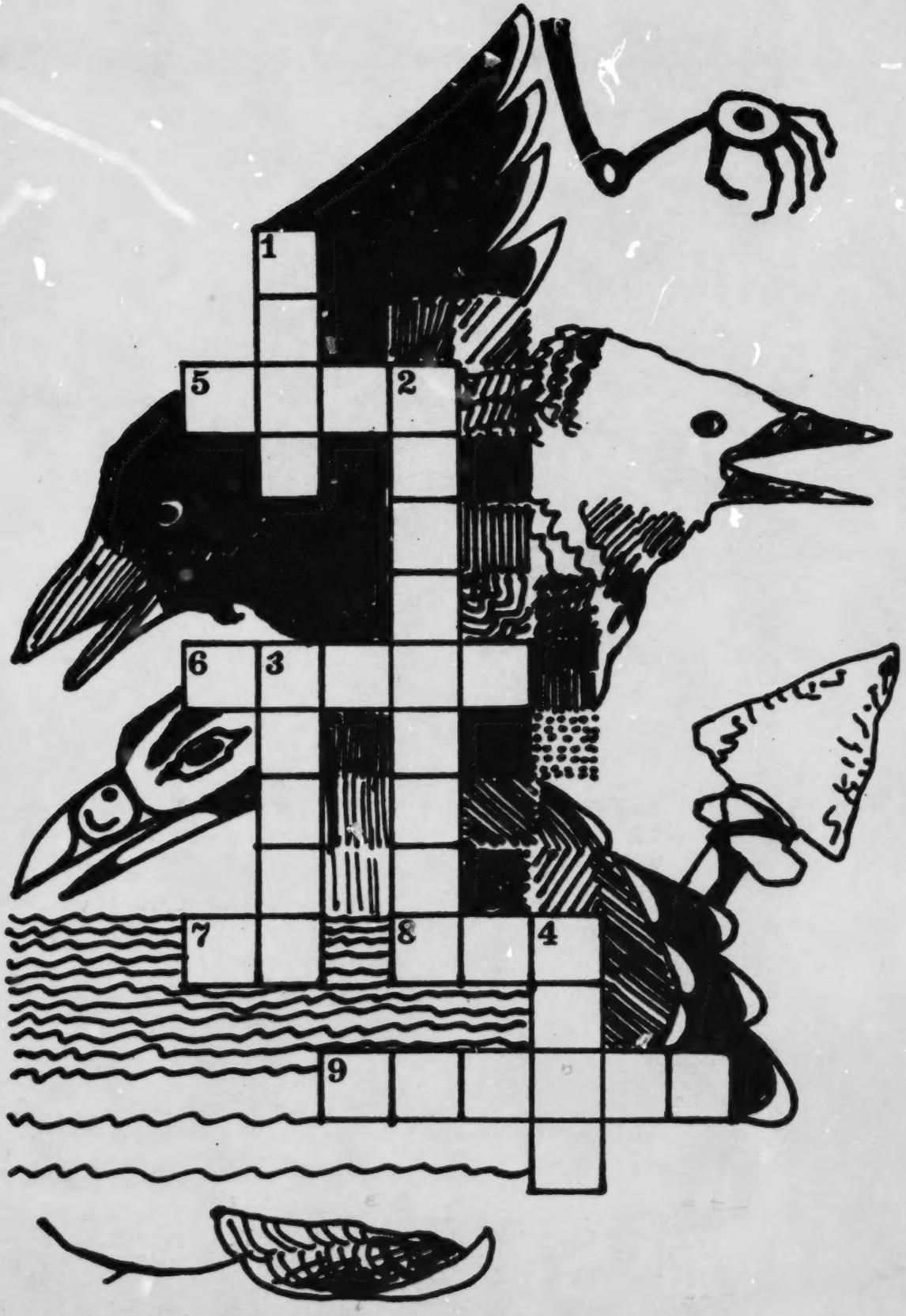
DOWN

1. Raven boasted that he was the best _ _ _ _ _ in the world.
2. _ _ _ _ _ _ _ _ _ gave Raven three chances to hit him.
3. Raven boasted about his _ _ _ _ _ _ _ shooting.
4. _ _ _ _ ! The arrow hit Bluejay right in the hip.



ACROSS

5. This legend tells why Bluejay _ _ _ _ _.
6. _ _ _ _ _ _ thought he was the best shot in the world.
7. When Bluejay got his in the hip, he yelled "_ _!"
8. When Bluejay turned sideways, he got him in the _ _ _.
9. Bluejay forgot he wasn't _ _ _ _ _ _ _ like Skatefish.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legend

The Origin of Puget Sound & the Cascades

When the world was young, the land to the east, over the Cascade Mountains, became very dry. The rains had not yet come to earth. In the beginning of the earth, moisture came up through the ground. For some reason it had stopped coming. The plants withered and died; food became scarce. The salmon in the water were dying. The ancient people were hungry.

At last they sent people to the west to ask Ocean for water.

"Our land is drying up" they told him. "Send us water lest we starve and die."

"I will send you my sons and daughters," Ocean promised the ancient people. "They will help you."

Ocean's sons and daughters were Clouds and Rain. They went home with the ancients and soon there was plenty of moisture. Plants and trees grew again, there were plenty of roots and berries to eat. Streams flowed with water and many fish lived in them again. There was plenty to eat.

But the people were unhappy, they wanted more. They wanted to be sure there would always be water. So they dug great pits and asked Clouds and Rain to fill them.

Clouds and Rain stayed away from home so long, their father, Ocean, missed them. After many moons, he sent messengers to ask that his sons and daughters be allowed to come home.

"Let my children return home," he sent word to the ancient people. "You have enough water for the present, and I will see that you have enough in the future."

But people were selfish and refused to let Clouds and Rain go. The Messengers had to return to Ocean without his sons and daughters.

Ocean talked to the Great Spirit Creator. "Punish the people for their evil ways," prayed Ocean. "Punish them for always wanting more and more."

The Creator heard his prayer. He leaned down from the sky, scooped up a great amount of earth, and made the Cascade Mountains as a wall between Ocean and the Dry country. The long and deep hole left where the earth had been, Ocean soon filled with water. Today it is called Puget Sound.

The people east of the mountains are still punished for their greed. Ocean sends so little moisture over the range that they do not have all the plants that grow along the coast. But they still have the pits their grandfathers dug. They are Lake Chelan and the lake south and east of it.

Ocean still grieves for his sons and daughters who did not come home. All day and all night along the beach he calls to them and sings his mournful song: "Ab' tab lab tab lab'! Ab' tab lab' tab lab'! Ab' tab lab' tab lab'! Come home! Come home! Come home!

This legend appears in Indian Legends of the Pacific Northwest, compiled and edited by Ella E. Clark. This book is published by the University of California Press, Berkeley, 1972, and is used with the permission of the publisher.

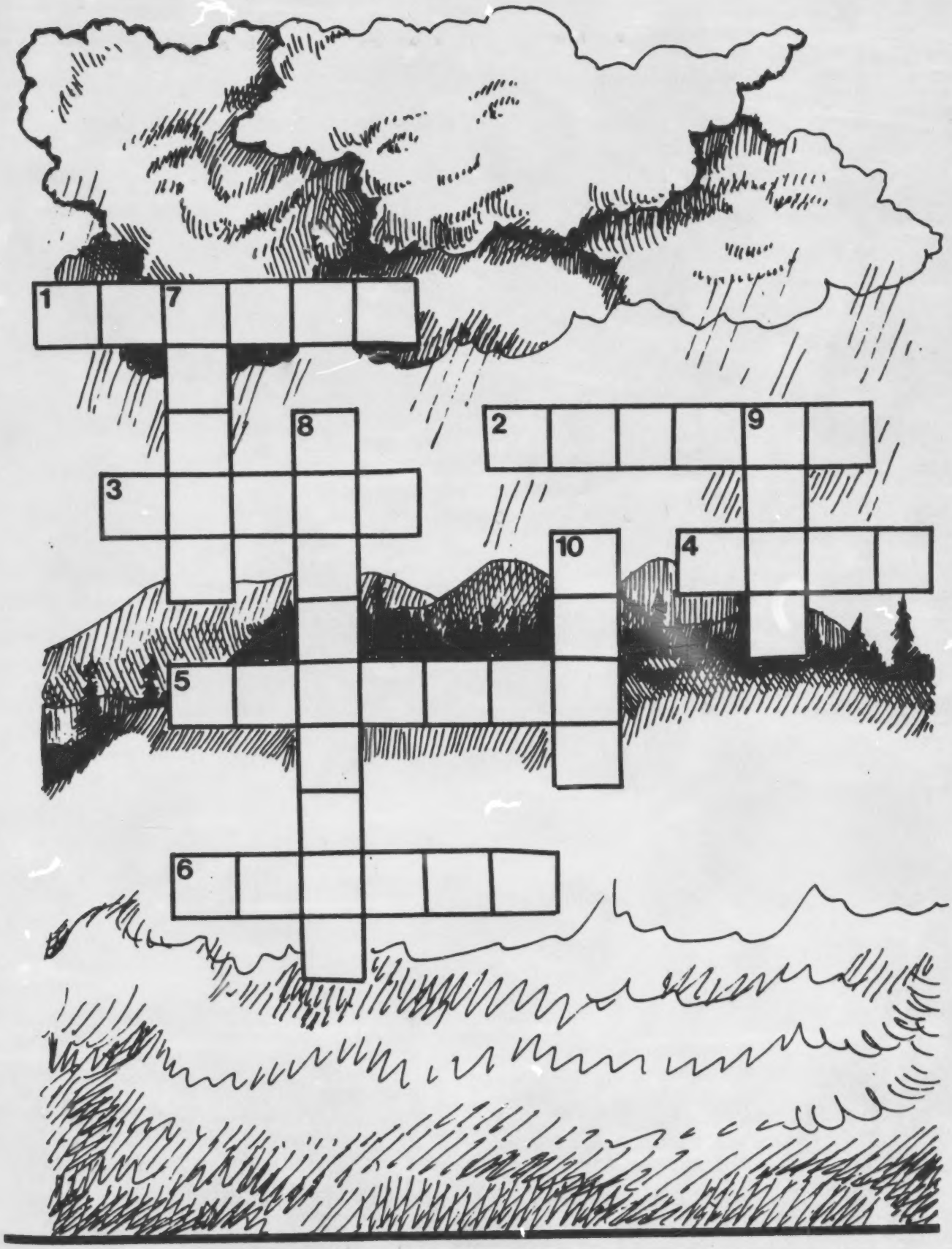
crossword puzzle

ACROSS

1. Moisture came up through the _ _ _ _ _ _.
2. The ancient people were _ _ _ _ _ _.
3. Streams flowed with _ _ _ _ _.
4. The people dug great _ _ _ _.
5. Ocean talked to the Great Spirit _ _ _ _ _ _ _ _.
6. The lake created was Lake _ _ _ _ _ _.

DOWN

7. _ _ _ _ _ sent his children.
8. Ocean sent a _ _ _ _ _ _ _ _ _.
9. His children were Clouds and _ _ _ _.
10. The people were unhappy because they wanted _ _ _ _.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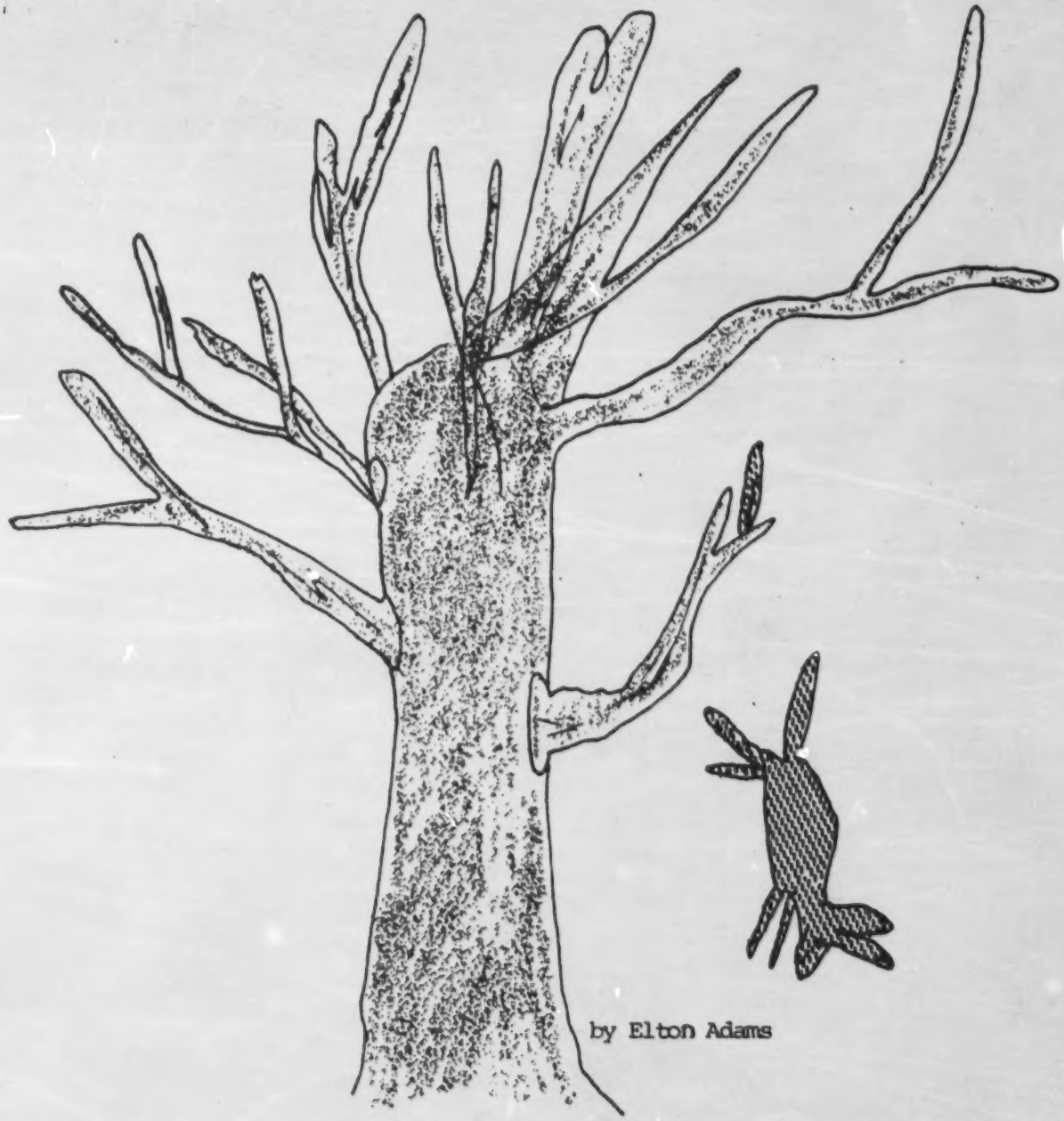
Legend

"How Rabbit Got His Short Tail"



by Elton Adams

This legend comes from the book, Legends of the Longhouse, published by J. B. Lippincott Company. The legends are a series of letters written by Jessie J. Cornplanter of the Seneca Tribe. The letters are a series to his brother, Sah nee wah, and each letter tells a story of the Seneca people. The following legend as written at the end of a long winter which is quite suitable for this time of the year. It is a legend for the coming of Spring.

The storyteller says, "Open your ears, listen, and you shall hear about the Rabbit and his short tail."

Long time ago, when animals were still in their natural form as the Good-Spirit had created them, our friend the common Rabbit, often called "Cotton-tail" looked like all other animals: he had a nice bushy tail, and his fore-legs were just like any other animal. The only peculiar habit of the Rabbit was his love for green leaves and buds, or the tasty inner-bark of the Black-birch, and his desire or love for running. He had an idea, in his own way, that he was the fastest runner of the animal world. Thus it goes:

One fine night this certain Rabbit came out as was his custom, and being in good spirits he started to run around in one large circle in an opening near a swamp. The soft downy snow-flakes were falling softly like some feathers. As he started to run around, he sang his song thusly: "Ah-gah-nee-ya-ah-yenh, ah-gah-nee-ya-ah-yenh, Da-ken-da-dong, Nah-ga-nee-ya-ah-yenh," in other words his song went like this: "If it would snow, if it would snow, how I would run about, if it would snow."

Thus he ran in his own tracks round and round singing as he ran, and sure enough it began to snow so much more, --then he was so pleased and ran that much more. He kept up his song and running until quite late in the night, when he began to feel tired. Then he noticed that he had all the snow he wanted; some of the smaller trees were buried in the deep snow; he was very high in his track, as the snow had packed while he ran around. So he ceased his singing and started to look for a place to rest. He finally found a crotched limb of an old Willow-tree near-by, close enough for him to jump to, which he did, and as he was very tired, he fell asleep. When he had settled down on this limb, he slept all night and quite late in the next day.

In the meantime the weather got warmer, the spring thaw came, the snow melted very fast and was all gone by morning. In its place green grass and other plants were growing, spring had come, snow and Frost-Spirit had gone back to their North-land. There was our friend the Rabbit, up in a tree asleep. As we know him, he never was a tree-climber of any sort. So, what was his surprise when he found himself way up on a tree! We also know that he never was very bold nor brave. He was timid by nature. Always let well-enough alone. But he had to come down or starve up there on the tree. He tried to reason as best he could; he wanted an easier

way to get down; and to make matters worse, he felt much more hungry when he noticed the green things growing all over. He wanted to jump, but lack the courage to do so; so there he sat and worried for the first time in his life. He sat there and looked down. The distance was so great to risk jumping, but there seem no other choice. He did not dare to move around much in his little nest, as it seemed otherwise he would fall down. The more he looked down at the new growing things, the more his hunger grew,--still, he was afraid to jump.

Thus it went on for quite a while until he could not stand it any longer; then he gathered all his courage and, with his eyes closed, he fell off more than jumping. And by doing so, his bushy tail got caught in his crotch where he sat. As he fell, his own weight caused his tail to break off, and there it hung on the limb. When he landed on the ground, the force of his jump caused to drive his fore-legs to his body, thereby causing the two legs to be much shorter than his hind legs. As he landed so hard and his fore-legs being driven in his body, he struck his upper-lip on a sharp stone, thereby cutting it deep and causing him to have a split-lip. And as the legend goes, he has never climbed any tree since, and all his tribe have to this day been tail-less, with short fore-legs and a split upper-lip. Every spring we see those tiny catkins on all willow limbs to tell us that spring is here again.

Remember that it really was the tail of a Foolish Rabbit. I have now come to the end of my rather short legend Dah Nih-hoh!

Clues

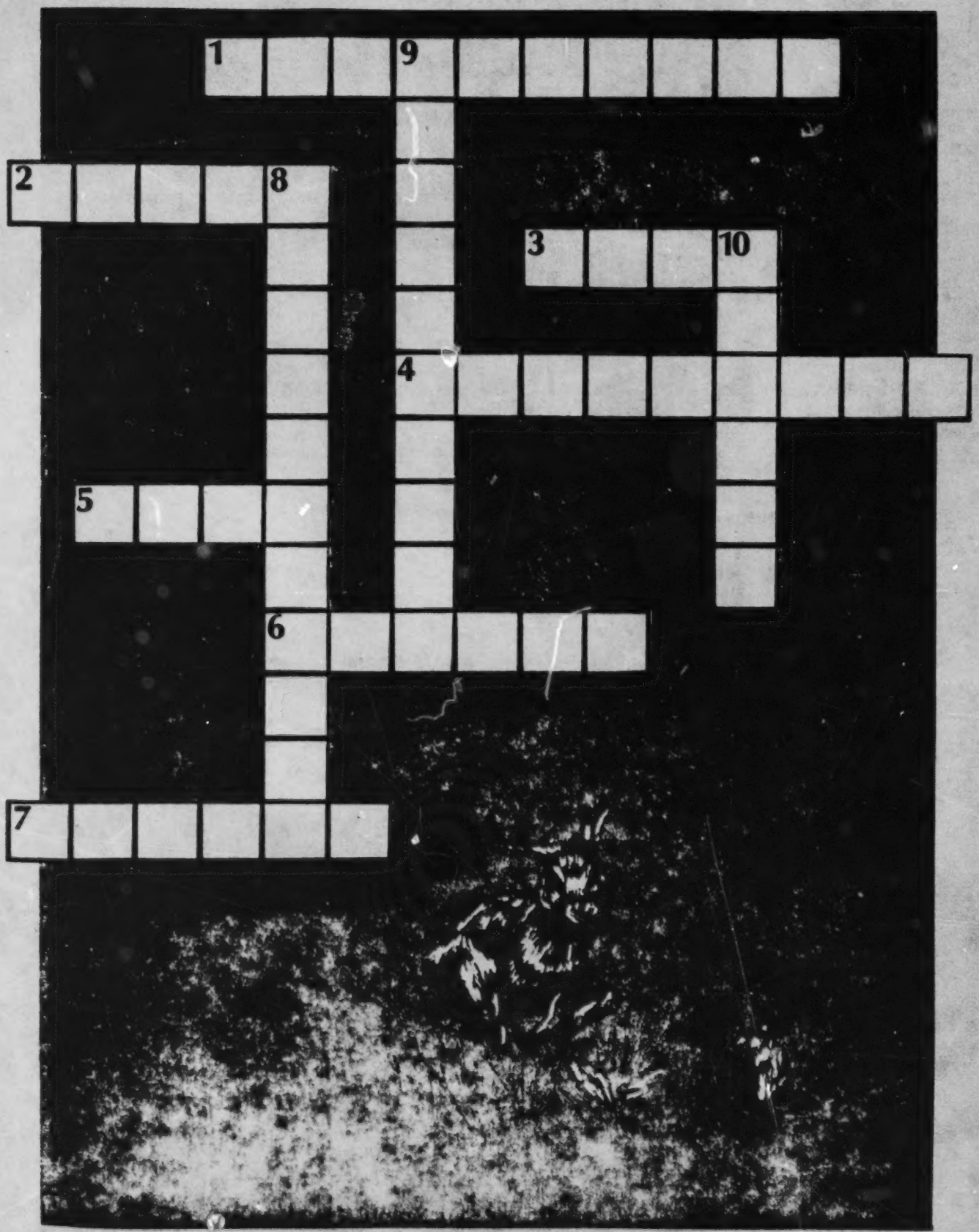
Across

1. RABBIT LOVED THE TASTY INNER-BARK OF THE _ _ _ _ _ _ - _ _ _ _ _ _.
2. RABBIT'S LIP _ _ _ _ _ _ ON A SHARP STONE WHEN HE JUMPED OUT OF THE TREE.
3. WHAT WAS SINGING FOR? _ _ _ _ _
4. WHERE DID THE FROST-SPIRIT GO? _ _ _ _ _ _ - _ _ _ _ _
5. WHAT PART OF RABBIT GOT CAUGHT IN THE TREE? _ _ _ _ _
6. WHAT HAD HAPPENED TO THE SNOW BY THE TIME RABBIT AWOKE? _ _ _ _ _ _ _
7. RABBIT WAS _ _ _ _ _ _ _ WHEN HE WAS STUCK IN THE TREE.
8. THE COMMON RABBIT IS OFTEN CALLED_ _ _ _ _ _ _ _ _ _ _ _.

by: Kenny McLean &
Elton Adams

Down

8. RABBIT WAS NEVER A _ _ _ _ _ _ _ _ _ _ _ _ _ _ _.
9. THE COMMON RABBIT IS OFTEN CALLED _ _ _ _ _ _ _ _ _ _ _ _ _.
10. WHAT KIND OF TREE DID RABBIT GET STUCK IN? _ _ _ _ _ _ _.


1
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7

Legend

Coyote In Love With A Star

(Klamath)

In those days the Coyote was a spirit. He was a friend of the Man: they were cousins and talked together. The Coyote loved the night: all night long he would sit and watch the stars. There was one large star, more beautiful than the moon or the sun. He was in love with the star and would talk to her, night after night, and all night long. But the star would not answer him. She walked across the sky, looking at him, but saying nothing.

The Coyote grew more and more crazy for that star. He noticed that always, as she walked through the sky, she passed very close to a certain mountain peak. She passed so close that it would be easy to touch her.

The Coyote traveled as fast as he could, a long, long way. Very tired, he stood on this mountain, at the place the star always touched. He would not sleep for fear of missing her, so he sat and waited.

In the evening he saw her coming. She was very beautiful. He could see now that she and the other stars were dancing. They moved through the sky dancing. The Coyote waited; his heart was nearly bursting through his skin, but he kept quiet. The star danced nearer and nearer. At last, she was on the mountain. He reached up as high as he could but he could not quite touch her. Then he begged her to reach her hand down to him. She did so, and took his paws into her hand.

Slowly she danced with him, up from the mountains, far up into the sky, over the earth. The Coyote got very dizzy. His heart was afraid. They went higher into the sky among all the stars. It was bitter cold and silent. None of the stars spoke.

The Coyote looked down, and fear made his heart very cold. He begged the stars to take him back to the earth. When they were at the very top of the sky, the star let go of the Coyote. He was one whole moon falling; and when he struck the earth, he knocked a great hole in it.

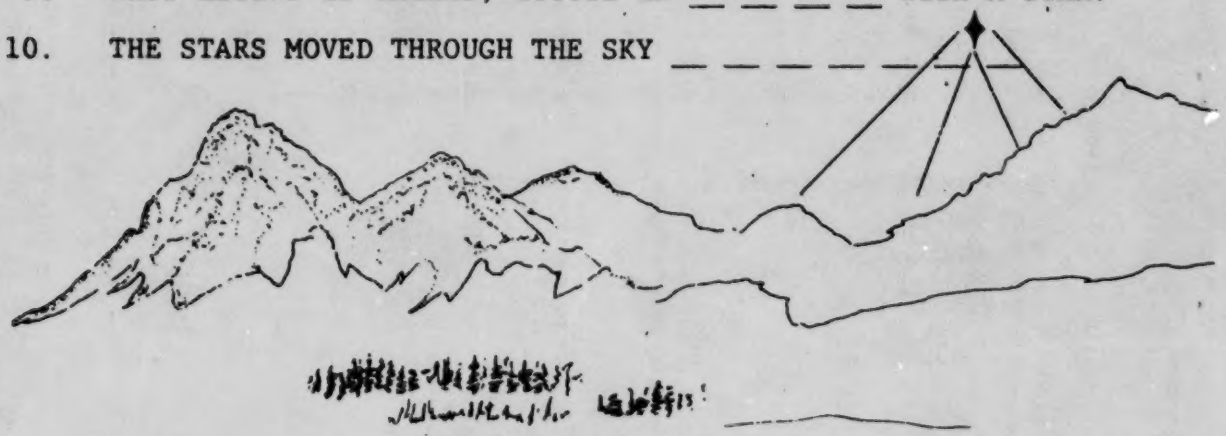
Coyote's blood turned to water and made a lake. This is Crater Lake in Klamath country. When the Coyotes talk to the stars at night, they are scolding the star that killed their father.

Clues

Down

DOWN

1. THE NAME OF THE PLACE WHERE COYOTE FELL IS CALLED CRATER _ _ _ _ _.
3. WHILE TRAVELING UP INTO THE SKY, COYOTE GOT VERY _ _ _ _ _ _.
4. A CHARACTER IN THIS LEGEND IS _ _ _ _ _ _ _
7. IN THOSE DAYS, COYOTE WAS A _ _ _ _ _ _ _ _.
9. THIS LEGEND IS CALLED, COYOTE IN _ _ _ _ _ WITH A STAR.
10. THE STARS MOVED THROUGH THE SKY _ _ _ _ _ _ _ _ _ _ _ _

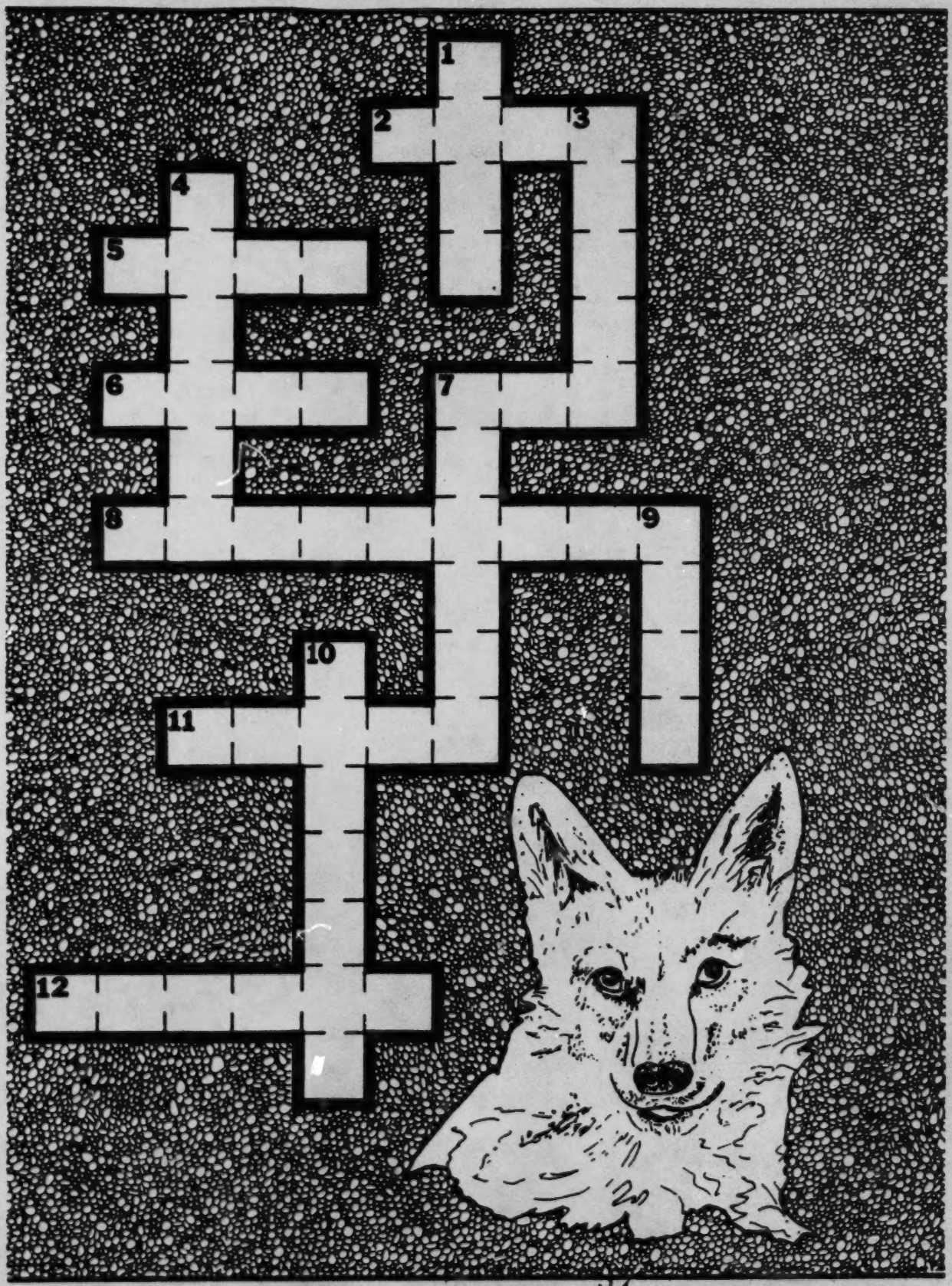


Across

2. THE STAR TOOK COYOTE'S PAWS INTO HER _ _ _ _ _.
5. WHEN COYOTE STRUCK THE EARTH, HE WAS ONE WHOLE _ _ _ _ _ FALLING.
6. COYOTE KNOCKED A GREAT _ _ _ _ _ IN THE EARTH.
7. THE STAR WALKED ACROSS THE _ _ _ _ LOOKING AT COYOTE.
8. THERE WAS ONE LARGE STAR, MORE _ _ _ _ _ _ _ _ _ _ _ _ THAN THE MOON OR THE SUN.
11. COYOTE LOOKED DOWN, AND FEAR MADE HIS _ _ _ _ _ _ VERY COLD.
12. IT WAS BITTER COLD AND _ _ _ _ _ _ _.

By: Carine Martinson
Hilda Hunter

Crossword Puzzle

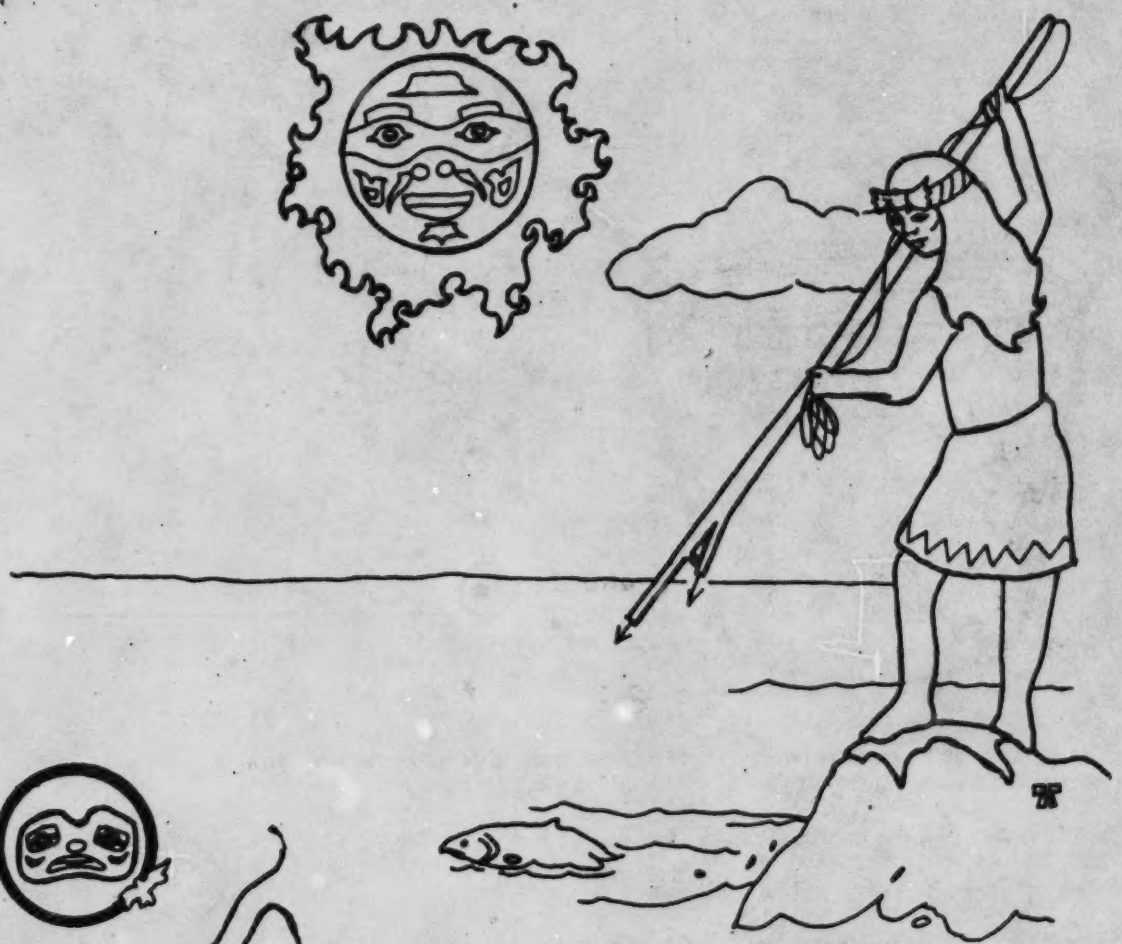


Legend

WHY MOSQUITOES BITE
a legend

Long ago, there was a young boy who woke up every morning and sang a song to the sun. In the song, he told the sun how happy he was for the new day and how happy he was to be alive.

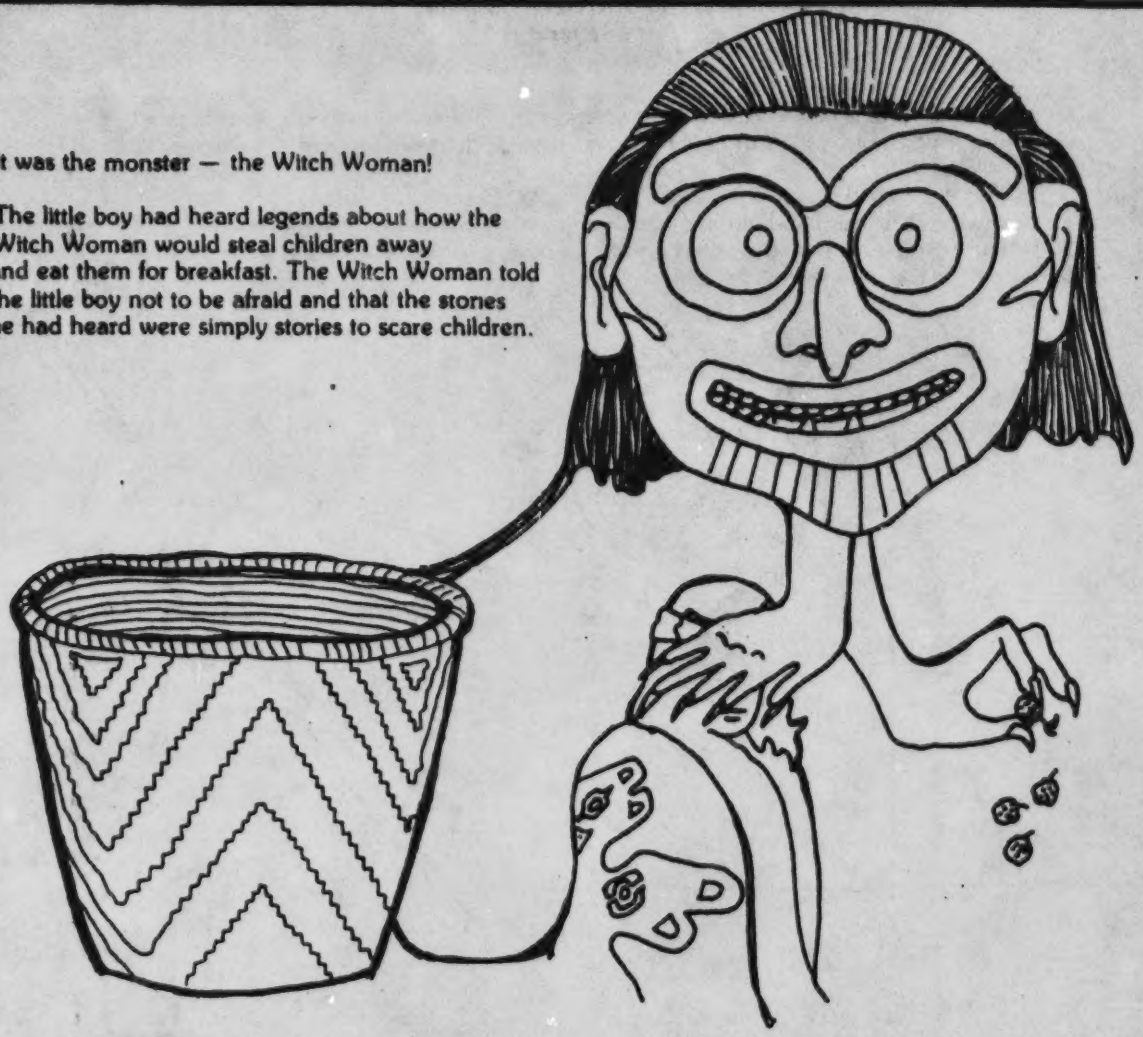
The boy was a fisherman and worked very hard to bring home food for his family. One day he went too far away and realized that he could not get back in time before night fell. He decided to stay and sleep where he was.



It was late at night and the frog in the moon was looking down on the boy. Suddenly, he heard something coming!

It was the monster — the Witch Woman!

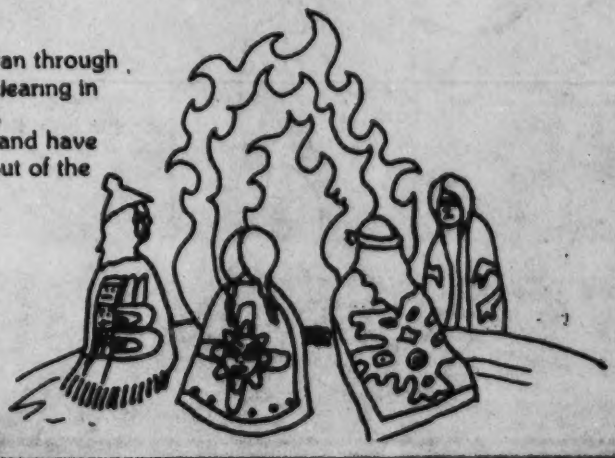
The little boy had heard legends about how the Witch Woman would steal children away and eat them for breakfast. The Witch Woman told the little boy not to be afraid and that the stories he had heard were simply stories to scare children.



The Witch Woman told the little boy that she was really a very nice person. She held out her hand full of huckleberries and offered them to the little boy.

When he reached out to take the huckleberries, the Witch Woman took her other hand that she had filled with sticky sap from the trees and smeared it into his eyes. The sap stuck his eyelids together and he was blind.

The Witch Woman threw the boy in her basket and ran through the woods whistling. She brought the little boy to a clearing in the woods where a fire was burning. Around the fire, there were many children who she planned to roast and have for food. The Witch Woman dumped the little boy out of the basket and set him beside the rest of the children.



The little boy was very frightened, but he felt the warmth of the fire and it reminded him of the sun. As he leaned closer to the fire, the heat from it started melting the sap from his eyes — just like the wax of a candle will melt. Soon the little boy could see out of one eye and saw the Witch Woman dancing around the fire in victory.

The little boy whispered to the little girl next to him that he had a plan. She whispered his plan to the boy next to her, and he to the next little boy, until the plan had gone all around the circle of children. When the Witch Woman finished her dance she was very tired. The little boy shouted "Now!" and all the children ran up and pushed her into the fire.

The Witch Woman started to burn — but she didn't burn like ordinary things burn. She burned like sparklers, like fireworks on the Fourth of July. As the sparks shot up, they turned into mosquitoes. That is why, even today, mosquitoes live on the blood of children and look for little children to bite.

Clues

Read the legend, "Why Mosquitoes Bite." Complete the following sentences. The words that fill in the blanks can be placed in the crossword puzzle.

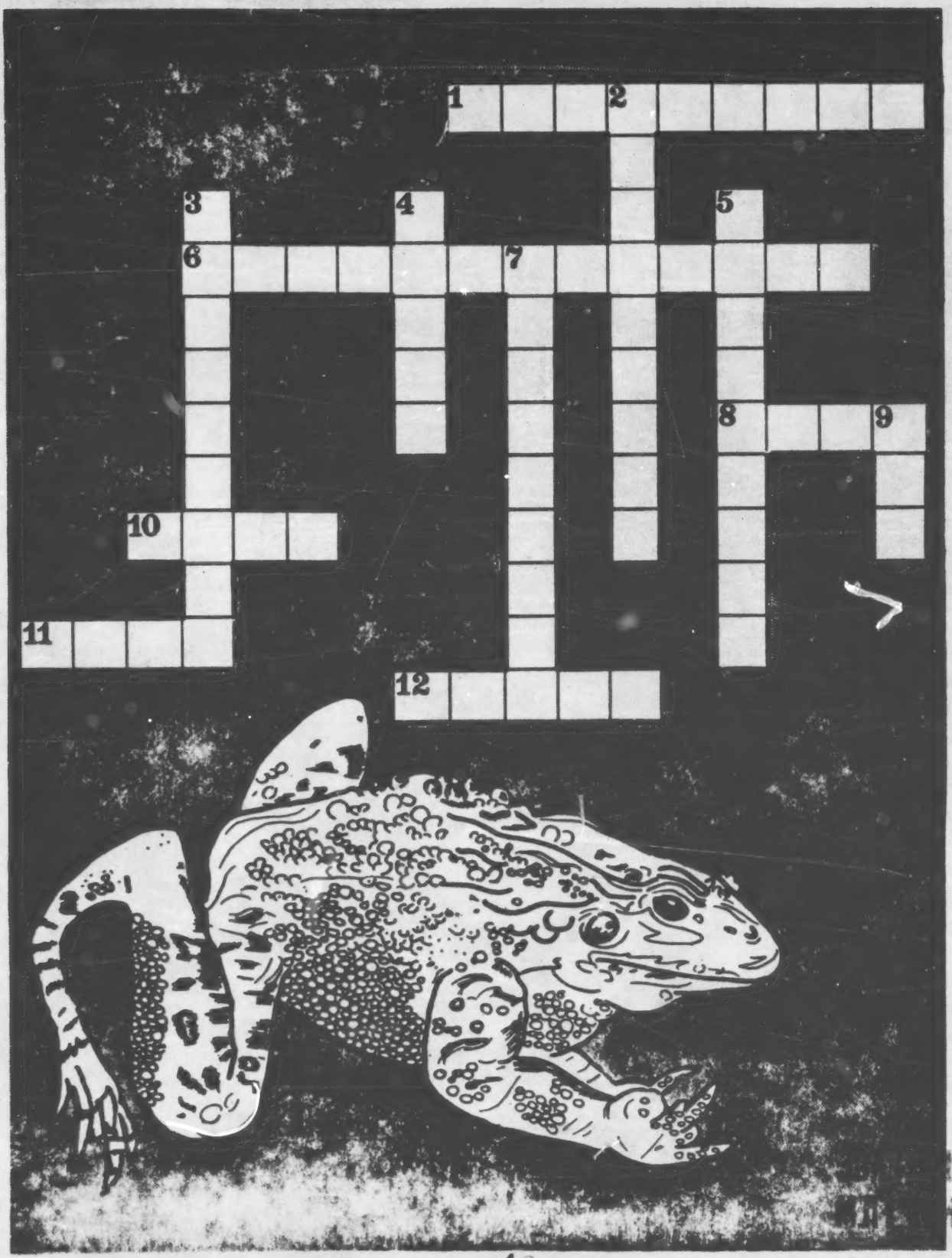
Across

1. The little boy_ _ _ _ _ _ _ _ _ to the little girl next to him that he had a plan.
6. The Witch Woman held out her hand full of_ _ _ _ _ _ _ _ _ _ _ _ _ and offered them to the little boy.
8. The Witch Woman took sticky sap from the trees and smeared it into the little boy's _ _ _ _.
10. Even today, mosquitoes look for little children to _ _ _ _.
11. It was late night and the_ _ _ _in the moon was looking down on the boy.
12. The monster in this legend is _ _ _ _ _Woman.

Down

2. The Witch Woman burned like_ _ _ _ _ _ _ _ _, like fireworks on the Fourth of July.
3. Witch Woman threw the boy into her basket and ran through the woods _ _ _ _ _ _ _ _ _.
4. The little boy told the sun how happy he was to be_ _ _ _ _.
5. The boy was a_ _ _ _ _ _ _ _ _.
7. The little boy had heard legends about how Witch Woman would steal children away and eat them for _ _ _ _ _ _ _ _ _.
9. When the little boy first awoke, he sang a song to the _ _ _.

Crossword Puzzle



IV. CRAFTS AND ACTIVITIES

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Seek & Find

F C O S T U M E S S B O C F
F R O P O R V W X Y Z A O G
R E I G N I C N A D M E N H
I D B E T D C L Z V Q T C I
E S E H A I R T I E S S E I
D N B E A D S X A D K O S N
B I O C O J R K H C B Y S D
R S O N P I L U B V Y E I I
E A R A F F L E M Y P B O A
A C E D H S M V R S R E N N
D C T P I R O L V X O A S S
V O U O J Q E E O H D S I F
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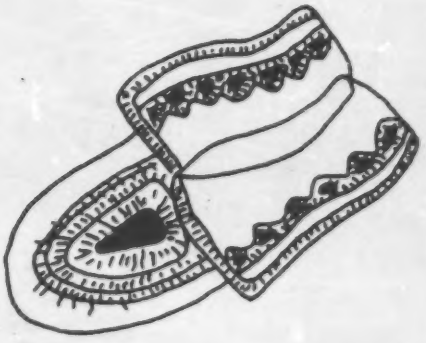

Things you can find at a pow-wow.

1. POW WOW
2. DANCING
3. DRUMS
4. HOOP DANCE
5. RAFFLE
6. CONCESSIONS
7. INDIANS
8. COSTUMES
9. JEWELRY
10. BEADS
11. LEATHER
12. HAIR TIES
13. MOCCASINS
14. FRIED BREAD

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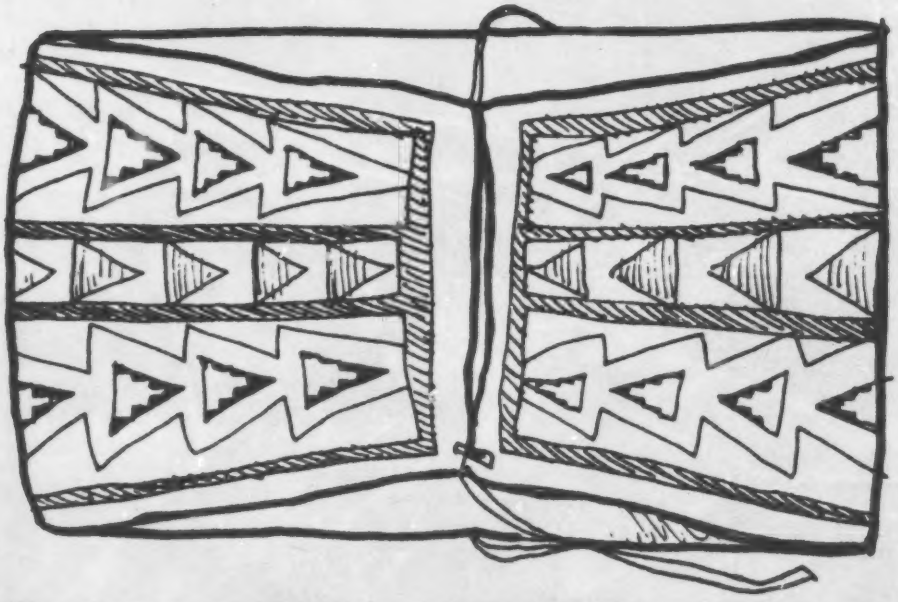
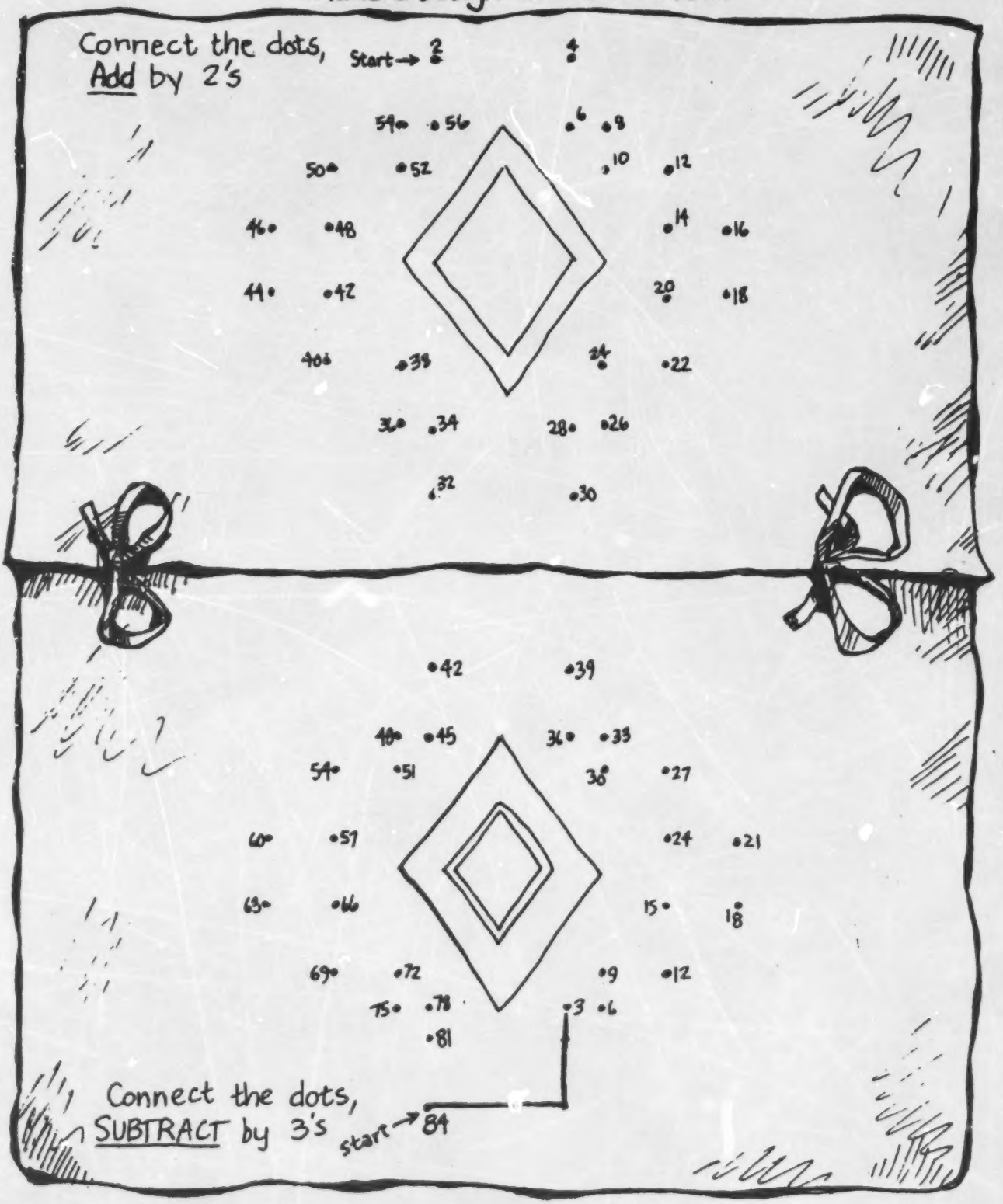
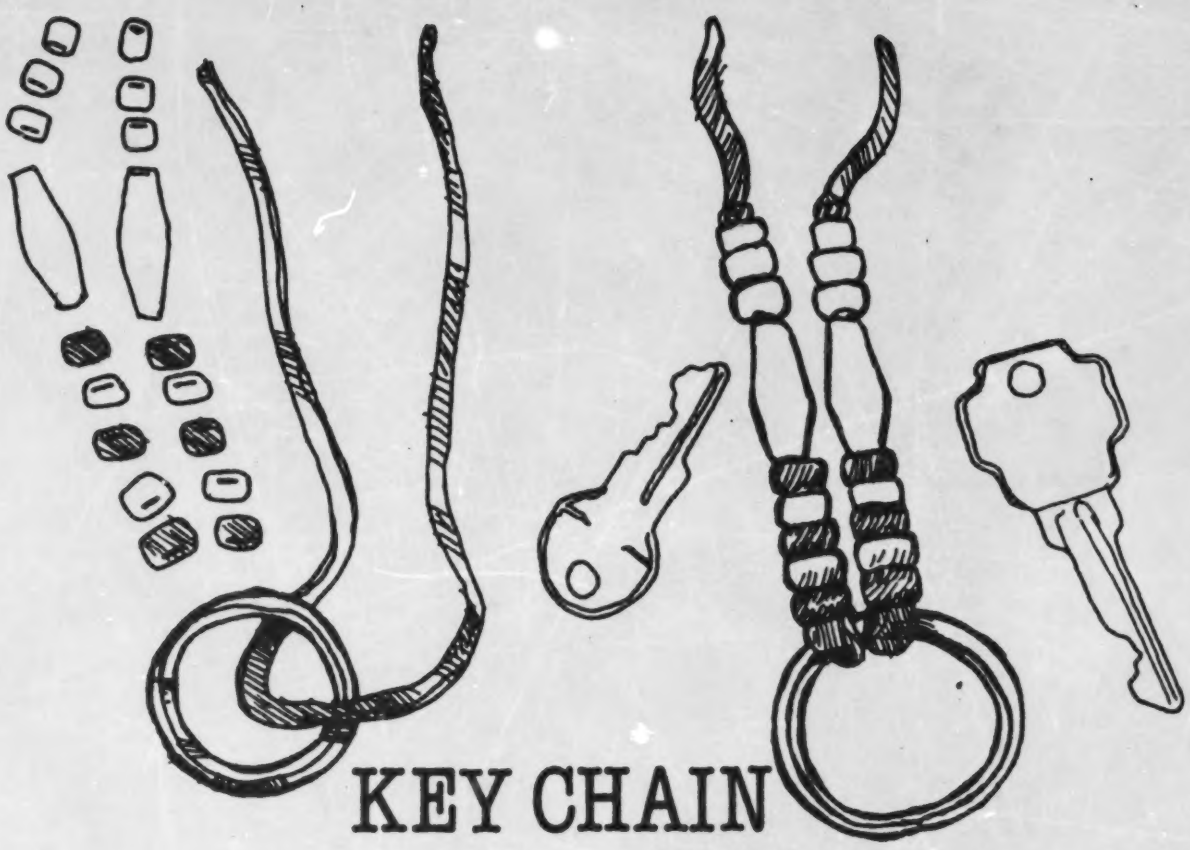
Another item that helped in travelling was the parfleche. A parfleche was a suitcase-type carrier. It was made out of rawhide and shaped like an envelope. After it was folded and tied, it made a secure place to keep things. A parfleche could easily be tied onto a horse and hauled. You might find dried meat or fruit carried in a parfleche on a long journey.



puzzle page

Make a Design on the Parfleche





KEY CHAIN

We made a key chain in our student - editor class. Some of us made them for ourselves. Others saved them to give away as a gift. They were fairly easy to make. If you have enough materials you can make one for yourself and one to give away!

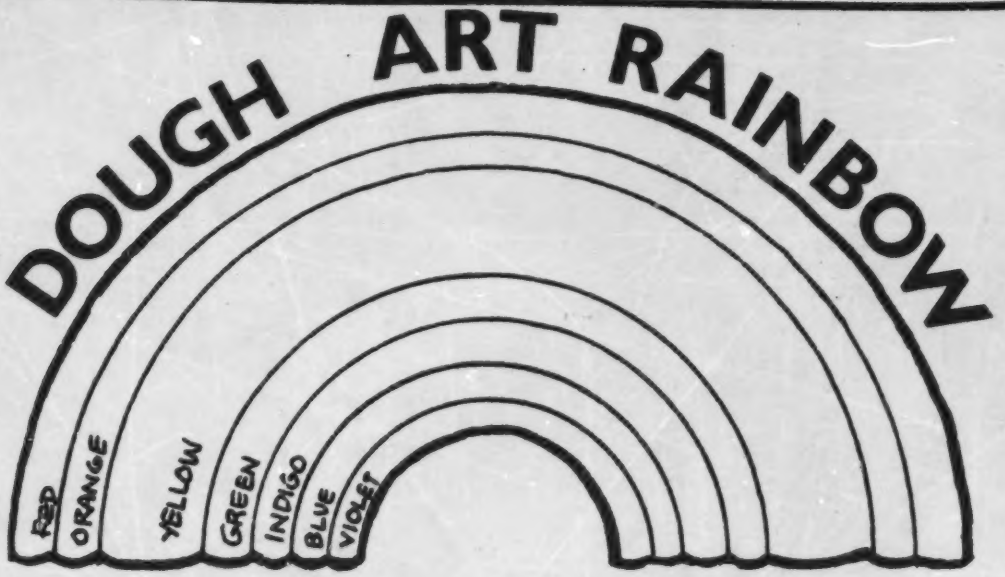
To make a key chain you'll need:

1. A Key Ring
2. A 12 inch Leather Lace
3. Crow Beads
4. Barrel Beads

First loop the leather lace around the key chain. Arrange the beads in a pattern. String them onto the lace.
When all of the beads are on, tie a knot at the end of the lace.
Make the knot big enough to hold the beads on. If you have a key, put it on the ring.

ART

DOUGH ART RAINBOW

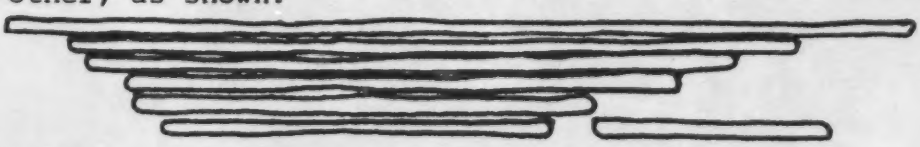


If you would like to make your own rainbow out of play dough, here's how. First make the dough:

Dough Art Recipe

2 cups of flour
1 cup of salt
1 cup of water

Mix salt and flour. Add water a little at a time. Form a ball. (if too sticky or too dry, add more flour or water as needed) Kneed 7-10 minutes until smooth. Roll out 7 ropes, each one larger than the other, as shown:



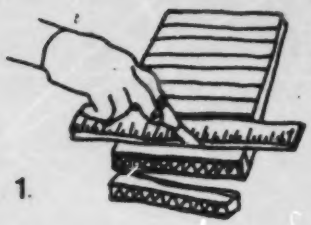
Let an adult bake your rainbow at 300 degrees for 30 minutes to 90 minutes on an ungreased baking sheet. Let cool, paint each rope according to the rainbow colors given.

If you don't have all the colors shown you can mix them yourself. Here's how to make all the colors:

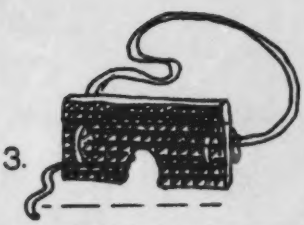
VIOLET + BLUE = INDIGO
BLUE + YELLOW = GREEN
YELLOW + RED = ORANGE

Craft Project

Sun Goggles


1.

2.


3.

SUPPLIES:		
	corrugated box	ruler
	string	pencil
	paper glue	penknife

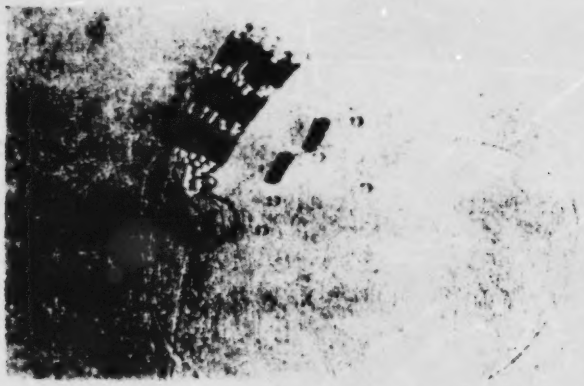
You may have seen pictures of Eskimos wearing sun goggles. They look like narrow slits in a piece of wood or bone. Eskimos have used them for hundreds of years to keep out the sun on the snow.

This is how to make something like what the Eskimos use. First, find a large, flat, undamaged piece of cardboard from the food store. With a pencil and ruler, mark off 12 strips that are 6 inches long and 1/2 inch wide. Make sure the grooves in the cardboard go across the length of the strips like it shows in the drawing.

Cut out all 12 pieces with a sharp knife, but be very careful not to cut yourself or the table. Now, stack them on top of one another and glue them all together. Don't use too much glue or it oozes out and won't stick When the glue dries, cut out a place for your nose. (You can make the goggles a little narrower by using fewer pieces of cardboard and you won't have to cut a place for your nose. That's how Denise made hers. See hers in the photograph).

On each side, measure down 3 stacks from the top. Push the string through and tie a knot. Put the goggles on and measure how big your head is. Adjust the strings to fit. Wear the sun goggles for the summer and see how well they keep out the bright sunlight. Be careful, though! With these glasses, you can only see straight ahead!!!

Beading

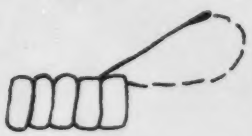


You will need a beading needle, seed beads, size A thread, earring wires, and bees-wax. To get ready, cut off 3 feet of thread and thread the needle. Wax the thread. Put two bugle beads about 2 inches from the end of the thread and tie a square knot.

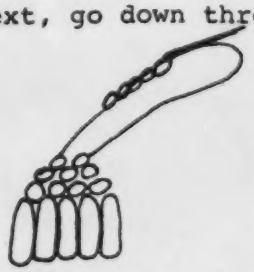
Step One: With the needle, go down through one of the bugle beads.

Step Two: Thread 2 seed beads, 1 bugle bead, 2 seed beads, 1 bugle bead and 2 seed beads.

Step Three: Separate one of the seed beads and go around it and go through the others. Repeat Steps 1 and 2, three times. On the fourth time do not put on another bugle bead. Then do Steps 2 and 3. To do the top, pick up one seed bead on the needle and go between 2 bugle beads.



Do this until you come to the end. Go up and repeat twice until you have 2 beads on the top. Add 6 seed beads, then come backdown through the other bead. Next, go down through the seed beads to the bugle bead, down and up, down and up. You should end up at the second to the last bugle bead. Tie a square knot. Put the wire through the top. You are done.

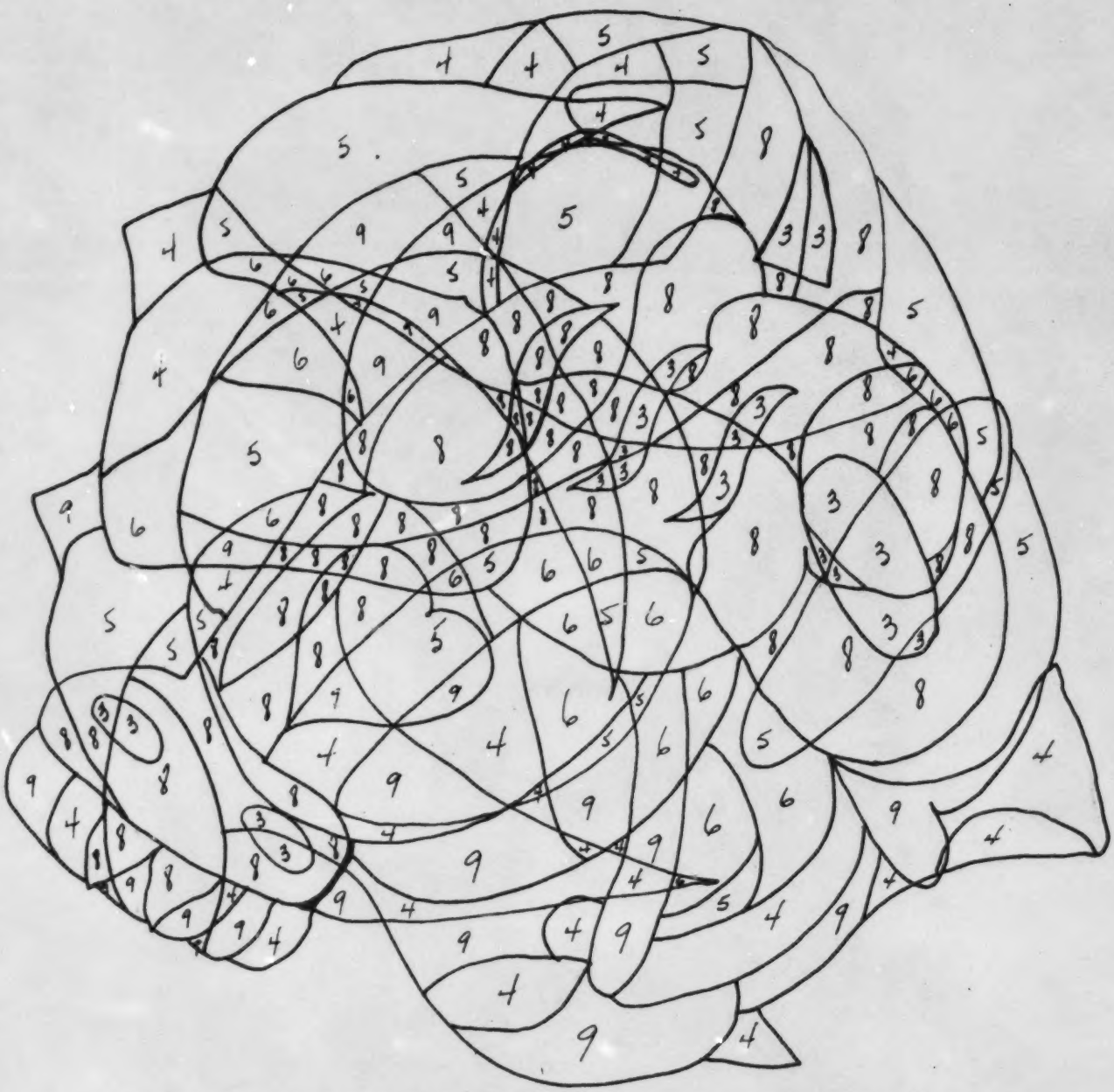


We thought it was fun because we learned how to make something Indian and it's pretty after you're done. It's hard when your string gets mixed up. If you follow directions, it's pretty easy. The hardest part is putting the top on. Everything has to be tight or it doesn't look good.

PUZZLE PAGE

Find the raccoons hidden in this picture.Color them.

HIDDEN PICTURE



You can find the hidden picture by coloring the following numbers these colors:

A. Color all 3's Red

B. Color all 8's Black

C. Color all 5's Green

D. Color all 6's Blue

E. Color all 9's Yellow

F. Color all 4's Brown

Hidden Instruments

There are nine Indian instruments "hidden" in the sentences below. Can you find them? For example, read this sentence:
After I bought my Volvo, I celebrated for two days.
One of the very important Indian instruments is simply the human voice. Can you spot the word "voice" in that sentence? Look at it now:
After I bought my Volvo, I celebrated for two days.

See if you can find the Indian instruments hidden in the sentence below. A list of the instruments follows the sentences.

1. If you want to live healthy and long, flu tests are important.

2. My father is cooking ravioli next week for the whole family.

3. Rattlesnakes cannot chew their food, but must swallow it whole.

4. If it gets below 40 degrees down south, they say "It's Quaker Oats time!"

5. The baby had oatmeal all over her chin and mouth, bowls of her parents' soup on the floor, and a glass of milk tottering on the edge of the table.

6. For some reason, cowbells tickle me when I hear them.

7. If you get stuck with a rose thorn, tap perhaps three times with your foot and you won't cry.

8. There is a wild rumor going around that this winter will be colder than last.

9. If you want to scare a sheep, bellow like a water buffalo.

The instruments:

mouth bow	squak	sheep bell
bell-stick	horntapper	drum
rattle	violin	long flute

Conjuror's Drum (Sioux)

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V. GAMES

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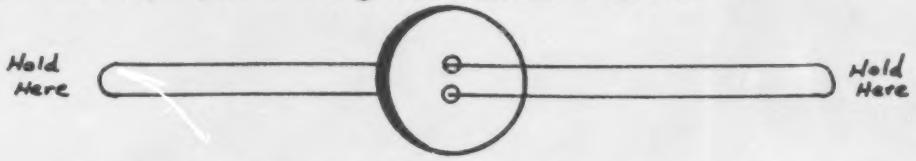
Games

Buzz-z-z

We made a toy called Buzz. We used string and buttons to make it. Kite string works best. This whirling toy used to be made out of bone, pottery, or gourd shell and cord. The Plains tribes used an animal knuckle bone tied with a piece of sinew.

To make the toy, you string the button like this:



To play with this toy, you hold the ends of the string and turn it around and around like you turn a jump rope. Turn it about 20 times, then quickly pull on it, then relax, pull on it, then relax, and so on. When you do this the button starts to spin and the string feels like elastic. When you get the button going fast, it makes a buzzing noise. And that is why it is call Buzz.

Your arms really get tired. Wnen we played with the toy, it felt like our arms were going to fall off.

This is a common toy among Indian children from many areas.

by-- Hilda Hunter
Carine Martenson

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Games

Paiute Dice

Many Indian tribes played dice games. We played one by the Paiute Indians of Pyramid Lake, Nevada. The dice used by the Paiute are walnut shells, split in the middle. Each shell is filled with pitch and powdered charcoal. They are then decorated with small glass beads and abalone shell. These dice are called hoowats. The hoowats are thrown into a flat basket called a chappit. This is a betting game and is played by women.

Here is how we played this game. We split walnut shells in half. Each shell half was then filled with modeling clay. We tossed eight shells into a flat basket. If either three or five shells landed with the flat side up, that counted as one point. Keep score using sticks. We used toothpicks.

Games

Jackstraws

We played an Eskimo and Haida game. The Haida call the game "hlketosgan." We did not have the Eskimo name for it. A more common name for this game is Jackstraws.

Jackstraws was a lot of fun. At first, it was very hard to do. After we learned how to play, it was much easier.

The game of Jackstraws went like this. The sticks we used were skinny wooden skewers that we cut down to 4-1/2 inches long. There were at least 60 small sticks. We placed the pile of sticks crosswise on the back of our outstretched hands. We then removed our handquickly and tried to catch the falling sticks. At first we didn't catch any. But each time we tried it, we caught more and more. With practice, the game seemed easier. If one or more of the jackstraws fell to the ground, it was a miss and it was the next person's turn. We didn't have enough time to play the whole game. It takes a long time to play Jackstraws.

Each time a person catches all of the sticks he lays one stick aside and takes another turn. The winner is the person who has no sticks left to catch. Like we said before, Jackstraws was a fun game to play.

Danelle Reed
Angela Schoppert
Janine Harmon

Games

Eskimo juggler

"JUGGLING"

Have you ever tried to juggle? Juggling is the sport of throwing at least two objects into the air, catching them, and throwing them up again. You repeat this, trying not to drop any of the objects. It gets harder each time you add an extra object, but after much practice, you might master the sport!

Many tribes from North America and Eskimo people juggled. While walking, Eskimo girls would throw stones or chips into the air and try to keep at least two up at the same time. Another way it was played was with small balls, throwing them from the left to the right hand with at least one remaining in the air at all times.

Indians from Northern California juggled using stones shaped flat and round.

Shoshone Indian women would juggle with stones about 2 inches in diameter. The stones they used were worn smooth from water. The name of the game describes the way the stones were thrown with the hand: na wa ta pi ta na wa ta pi. Anywhere from two to four stones were juggled, and they were painted. To make juggling a contest, Shoshone women would set a destination, such as a tree, and juggle the stones as they walked to their destination. The first person to reach the destination without dropping the stones was the winner.

You can try juggling. First get two or three balls. A good sized ball to start with is one that can easily fit into your hand. Now try passing them from one hand to the other. After you've mastered this, add another ball and try to keep them going without dropping any. Good Luck!!!

game

STILTS

Walking on stilts can be fun! You have to have a good sense of balance to do it.

Children from several Indian tribes used stilts for play. Some people think that stilts were first made from planting sticks. We know the Hopi of Arizona, the Shoshoni of Wyoming, and the Zuni of New Mexico had stilts for outdoor games. In some places, the word for stilts means "walking wood."

It is not hard to make your own pair of stilts. Indian children sometimes used a forked stick covered with willow bark or colored rags. The sticks could be long or short.

To make your stilts, get two pieces of wood cut the length you want at a lumber yard. Before you decide on the width of the wood, try grasping it with your hand so that it feels comfortable when you are holding on to it. Next, cut two smaller pieces in the shape of a triangle. You can use both wood glue and nails to attach this piece to the longer piece.

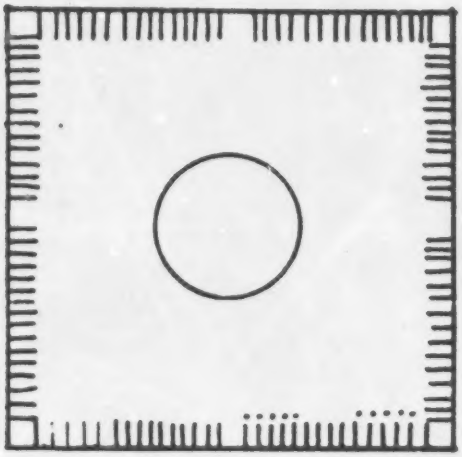
Be sure you find a flat place to try walking on your stilts for the first time. Pretty soon you will be going uphill and down!

GAME

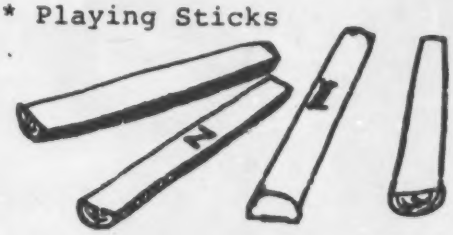
TU ROO KWEEP

The Ute Tribe is in Utah, Colorado, and New Mexico. Games are an important part of their culture. A stick game sometimes played with the Ute people is called Tu-Roo-Kweep. It is a game played for 2-4 players. To play the game you'll need four items. They are:

* A Game Board



* Playing Sticks



* A Large Flat Rock

* Counters

Here's how to make the above items.

Game Board:

Get a piece of cloth, cardboard, or wood that measures three feet square. Draw 30 lines on each (2 groups of 15 with a space in between) like the picture above. (Decorate the lines by making the tips of every five lines a different color). Draw a large circle in the center, about 10 inches in diameter. You can also put decorations around the circle and on the corners of the board.

Play Sticks:

Each player should have four playing sticks. Each stick is round on one side and flat on the other. The flat side is painted red, yellow, black, green or blue. The round side is white or blank. On one round side, a mark is made. On one flat side, a zig-zag mark is made.

Center Rock:

A round flat rock at least 3 inches in diameter is placed in the center circle of the playing board.

Counters:

Use small rocks as your counters.

To Play:

The 2 players (or player partners) sit on opposite sides of the game board. Place your counter in the open space on your side of the board. One player throws his sticks on the center rock. The sticks must fall on the board. Determine the number of points scored and move your counter that many line spaces. The first person to go all the way around the board wins!
Each team moves their counter in an opposite direction (one clockwise, one counter clockwise). If you land on your opponents square you can "kick" him off and send him back home.

Counting The Sticks:

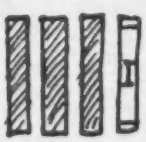
The combinations of sticks determines the number of spaces a player moves.

all round sides up
10 spaces

1 round side and 3 colored sides with 1 colored side marked.
4 spaces

3 round sides and the marked colored side
10 spaces

3 round sides and 1 colored side
3 spaces



3 colored sides and the marked round side
9 spaces

2 colored and 2 round sides
2 spaces

all colored sides up
5 spaces

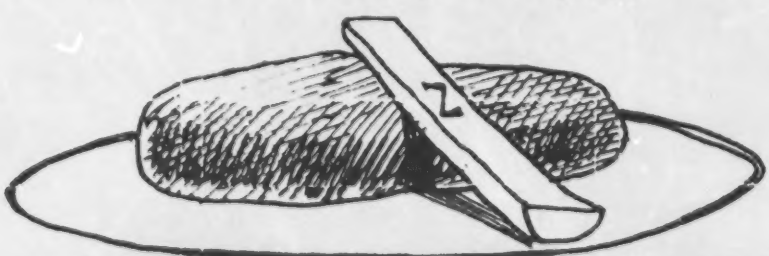
1 round and 3 colored sides with no marks
1 space

Here's what we thought of the game.

Darren: I liked the technique of throwing the sticks against the rock. I like the way we moved the rocks between the spaces.

Donna: It was interesting and fun to play. There's no game like this that I've ever played. (Donna was our two-time champion!)

Lorrie: It was fun. It's a noisy game to play.



Games

'Tawfa'

A fun game to play any day of the year, inside or out, is Tawfa. Tawfa comes from the Walapai reservation in Arizona.

There are two players, and each of them has three sticks that are four inches long. These sticks are painted with felt pens or paint. (Illustration)

Make a large circle by taking a big rock for the middle and twenty-five smaller rocks on each side. There should be a big opening at one side of the circle. Another big rock should be in the center of the circle. (Illustration)

Each player gets one side of the circle to mark points.

Each player takes turns sitting at the opening of the circle and throwing the sticks. Hold the sticks with rounded side up between your thumbs and first two fingers. Toss them at the rock in the center and hit it. As they land, you get points. One flat side up is one, two flat sides up - three, and three round sides up is ten. The highest points you can get would be ten. You keep score of your points by taking the rocks away from the circle. The first one to reach the rock in the middle wins.

by: Durinda Meeker
Nancy Stiffarm

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SLED

We learned about sleds made by the Sioux people.

Sleds were made from a part of the buffalo. (When a buffalo was killed, no part of it went to waste.)

The ribs were the part used. Ribs were roasted and the meat was cleaned from them. Six ribs were used. Cherrywood was the body of the sled and the ribs were the runners. Ribs were tied on with rawhide straps. A buffalo head was tied to the front. A string was tied to the front to pull the sled.

When you moved you don't have to take the sled with you. You can always use the ribs from another buffalo to make a new one. Ribs don't rust like some sleds today do.

After several runs the ribs wore smooth and this made the sled go faster.

The sled could also be used on dried grass.

by: Lorrie Adams
Rachel Singletary
Joey Ketah
Lynette Charwood
Mark Jordan

VI. FOOD

Food

We made Wojapi in our class. It is from the Sioux tribe. Wojapi is a pudding-like dish made with berries. It can be made with huckleberries, chokecherries, or similar berries. We used blueberries for ours. It's an easy dish to prepare in class or at home. Wojapi tastes good warm! Our recipe makes about 10 servings.

	Ingredients
2 lbs.	blueberries
3/4-1 cup	water
1/2 cup	flour (approximately)
	sugar or honey, to taste

'Wojapi'

Place the blueberries and water in a pan. Mash the blueberries with a spoon.

Add the flour and sugar and stir until they are mixed together

Place the pan on the stove on medium-high heat. Stir constantly until the pudding thickens. Let it cool for a few minutes and then serve.

By: Kenny McLean
Mark Jordan
Janine Harmon

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food

Huckleberry Fritters

Autumn is the time of year that the growing season comes to an end. Many plants that are grown for food should be harvested now. There are many wild plants which can be harvested also. Huckleberry, a wild berry, grows in many parts of our country. It resembles a blueberry. If huckleberries grow wild in your part of the country, pick some and make the following recipe. If they do not, you can substitute blueberries for them.

1 pound fresh huckleberries
4 cups of flour
1/2 cup milk
3/4 cup of sugar
3 1/2 teaspoon baking powder
5 eggs

1. Sift together the flour, baking powder. Add sugar.
2. Beat the eggs slightly. Add the milk to them and stir.
3. Mix the dry ingredients with the liquid ones. Stir in the huckleberries.
4. Heat oil (about 1 1/2 inches deep) in a heavy skillet until it reaches 350° F.
5. Drop batter into the fat by tablespoonfuls. Turn to brown evenly.
6. Place on paper towels to drain. Serve warm.

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FOOD

Almost every tribe has its own Fried Bread recipe. We found this one in the Indian Cook Book, from the Chicago American Indian Center. You will need:

- 4 Cups flour
- 3 Tablespoons Baking Powder
- 2 Tablespoons Dry Milk
- ½ Teaspoon Salt
- 2 Cups warm water
- 1 Pot with at least 2 inches of hot lard or vegetable oil for frying the bread

Mix the dry ingredients. Mix in one cup of warm water, then slowly add the other cup of warm water. Knead until it makes a dough that won't stick to your hands. You might have to add a little more flour so that it won't stick. Roll it into balls and flatten each ball in your hand. Then, poke a hole in the middle. Next, drop it in the fat and fry it until it's golden brown. This should make around 20 pieces. Some people put butter or jam or salt on theirs. Some like it plain.

by Jeff and Janine

Many Indians eat fried bread with their meals. You can always find it at celebrations and pow wows. This was the first time Jeff ever made fried bread. It made him feel good to have a chance to make it. Janine wants to warn everyone it's a messy job. The flour goes all over the place, and the batter sticks to your hands. We had fun making it, and best of all, everyone loved it. In fact, we didn't have enough for seconds, it went so fast.

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food

PEOROUK~ Russian Aleut Recipe

1/2 of a whole salmon (sliced in long pieces or strips)
4 boiled eggs (sliced)
4 long celery (diced)
1 onion (diced in small pieces)
1/2 cube margarine or butter
salt and pepper to taste
3 cups of boiled rice

Make pie dough (enough to cover a top and bottom of 12" x 10" pan.) You can use a ready mix or you can use the Bisquick cobbler dough recipe.

After you fully cover bottom of pan with 1/2 of pie dough, then saute celery and onions. Add cooked rice (salt and pepper to taste.) Place 1/2 of this mixture into pan with the pie dough. Slice 1/2 of the eggs on top. Slice 1/2 of the butter or margarine on top. Add 1/2 of salmon strips. Add remainder of rice mixture. Add other 1/2 of egg. Now place the remainder of the butter (sliced) on top. Add remainder of salmon strips.

Cover the top with remainder of pie dough and bake at 350° for 45 minutes.

Story behind this recipe:

Years ago when the Russians first came to Alaska, they brought this recipe with them. They gave this recipe to the Aleuts and this recipe has been used by them as their own.

****

I found this an excellent recipe. I shared some with my neighbors. They thought it was "mouth-watering".

The only thing I did different was I used canned salmon, but only because I did not have fresh salmon available and it was still very good. (This comment made by D. Ridley, Tutor for Renton Indian Education Program).

Recipe submitted by John Hansen
5th Grade student
Highlands Elementary School
Renton, Washington
Aleut

food

Reprinted with permission from Indian Education Program, Tacoma Public Schools.

Most important of all foods to many of the Northwest Coast tribes was fish, and most important of all fish was salmon. So much so that in some tongues the word for fish was the same as the word salmon. Indians recognized "five tribes of salmon," and indeed, we know five species today. In summer, when the salmon run began, the rivers so swarmed with them that an old trader once observed, "They were so thick you could walk across on their backs."

Salmon were treated with great respect, for according to Indian belief, they were not fish at all but "spirit people" living in a magic village under the sea who were sent upriver each summer disquised as fish to feed the human race. The first salmon to be caught had to be carefully laid down on the river bank with its head upstream so that other fish would follow. In this way, it became the scout for its people and, as Indian legends tell, would beckon or warn the others to stay away according to the reception it had been given.

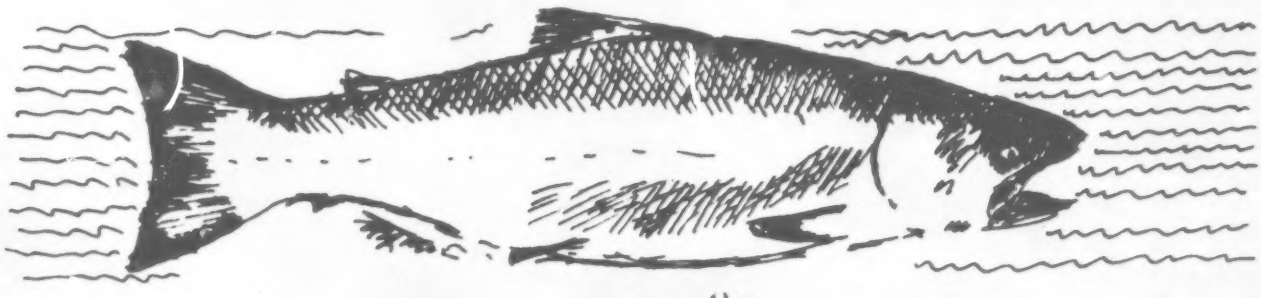
When the salmon were running, the women cleaned the fish with fresh ferns and cut them lengthwise with a knife of stone or mussel shell and skewered the steaks on sapling sticks to roast before an open fire.

Eggs Scrambled & Salmon

(Four servings)

6 eggs
1/8 teaspoon pepper
1 tablespoon minced chives
2 tablespoons butter/margarine
1/2 pound sliced smoked salmon, cut into Julienne (thin) strips

1. Beat the eggs until foamy
2. Add pepper and stir in the minced chives
3. Melt the butter or margarine in a skillet
4. Pour in the egg mixture
5. Put in the smoked salmon
6. Cook with low heat until the eggs are soft-cooked. Occasional stirring is required to provide even cooking.



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Food

strawberries in honey syrup

It is almost the time of the year for strawberries to be ripe. Strawberries are a native berry to many parts of this country. We found a recipe that you can make in class. It's a great desert dish that is easy to prepare. If possible, pick your own berries.

2 qts.	Strawberries (washed & stemmed)
1	cup of water
3/4	cup of honey

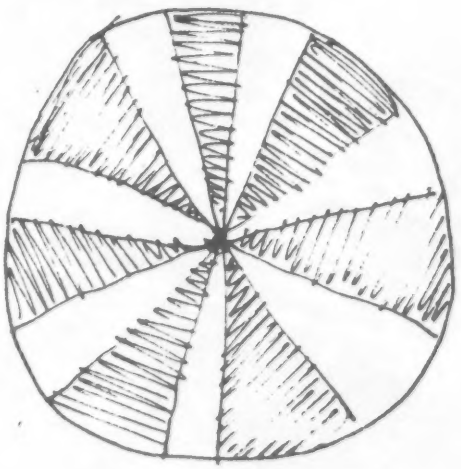
1. Place honey and water in a sauce pan. Bring it to a boil and then reduce heat to simmer.
2. Drop the berries into the syrup.
3. Simmer 5 minutes.
4. Remove from heat and let cool. Serve the berries in a bowl with syrup ladled over the them.

You can also serve this as a shortcake topping or over ice cream!

polka dot shorts

Greg Swanson

Beach Ball



Roxann

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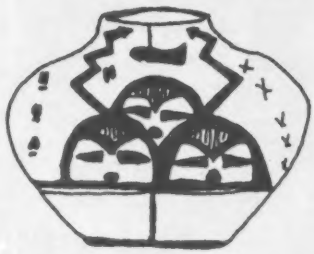
Food

The food we fixed this month was Pueblo Cookies. It was easy to make but it was messy. It makes a lot of cookies, about 3 or 4 dozen, depending on the size you make.

Pueblo Cookies -

YOU WILL NEED:



1	cup butter
3/4	cup sugar or honey
1	egg
3	cups flour
1 1/2	teaspoons anise seeds, crushed
1 1/2	teaspoons baking powder
3/4	teaspoon salt
1	cup milk
	cinnamon and sugar to put on top of cookies

First, mix the butter, sugar and egg. This got real sticky and took a long time.

In another bowl, mix the remaining dry ingredients. Spoon the dry ingredients into the butter, sugar and egg mix stirring all the time. Mix well.

Now for the gooey part. Get your hands in it. Make it into a ball, then roll it flat on a floured board. Make sure you keep flour on your rolling pin or the dough will stick to it, like ours did.

Cut them out into any size cookies you want. Roll them in a mix of sugar and cinnamon. Then put them on a buttered cookie sheet in a preheated 350° oven for 10 minutes or till finished.

This cookie mix is quite easy except a little gooey. They taste good if you don't burn them!! (YUMMY!) Anise gives them a new taste; some people say it tastes like licorice.

By: Denise Aragon
Annette Cavanaugh

Food

The recipe for this first issue of the Daybreak Star comes from the Southwest. The recipe title names two foods native to the Southwest area. One is pumpkin and the other is piñon nuts. The recipe is Pumpkin Piñon Loaf Bread. If you live in the Southwest, find out where you can gather these ingredients yourself.

If you don't live in the Southwest, you may have trouble finding piñon nuts. Try looking at natural or health food stores or a kitchen specialty shop. You may only find raw piñon nuts. If you do, you can roast them yourself by putting them on a baking pan and putting them in the oven for one hour at 300 degrees.

The following recipe will make two loaves of bread.

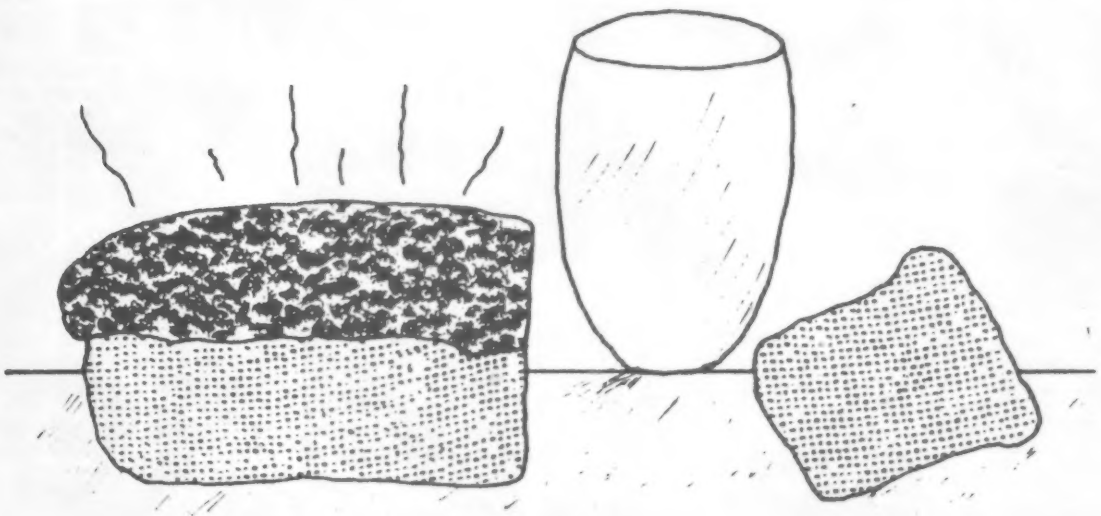
Pumpkin Piñon Loaf Bread

1-2/3 cups cooked mashed pumpkin
1-1/2 cups brown sugar
3 eggs, beaten
1/2 cup melted butter or margerine

Mix the above ingredients together and set aside. Next, sift the following ingredients together;

3 cups flour
1-1/2 teaspoons cinnamon
1/2 teaspoon salt
1/2 teaspoon nutmeg
2 teaspoons baking powder

Add the flour mixture to the above mixture. Stir in 1 cup of shelled piñon nuts.

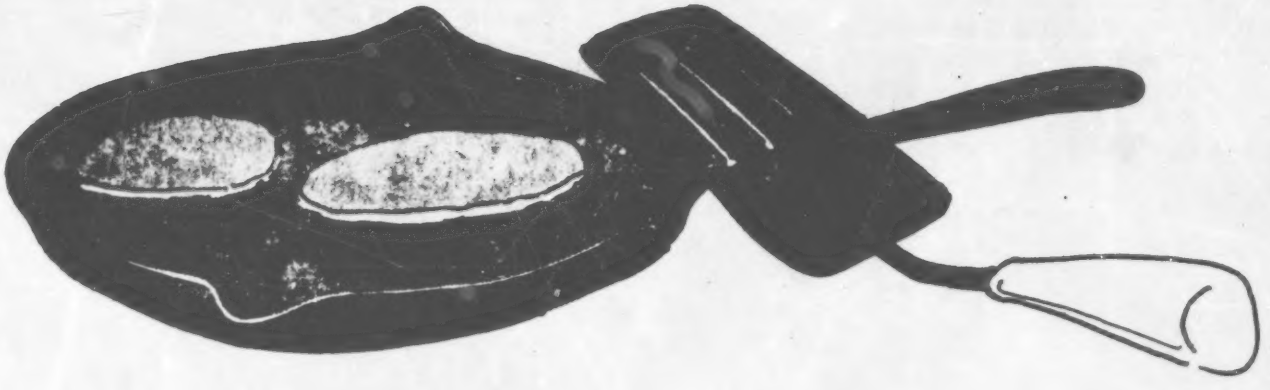


Grease and flour two loaf pans. Pour half the batter into each pan. Bake for an hour or until a toothpick inserted into the loaf comes out clean.

Once your bread has cooled, slice it and you're ready to eat! It's good buttered and eaten with a glass of milk.

Food

NOGAZA



We made a Navajo recipe called No-ga-za. Nogaza is made from white corn meal, goat's milk, and baking powder. We got our goat's milk at a health food store; but if you can't find goat's milk, use regular milk.

Mix the ingredients in a bowl. There are no exact measurements. Combine corn meal, goat's milk, and a little baking powder to make a thick batter.

Spoon the batter onto a greased pan like pancakes. If it is too thick, add a little more milk. Cook for three minutes on each side at 350° or medium high.

Eat with butter.

We also learned some Navajo beliefs about cooking. It is considered improper for a woman to stand when she is cooking. The Navajos believed that if you ate burnt food your blood would boil and you would die spitting it up.

Sheep are very important to the Navajo. They use every part of the sheep. They use its milk and wool. When they kill the sheep to eat, they are very careful not to waste any meat on it. Many of the Navajo are sheep herders and live in the traditional Navajo way.

We hope you like Nogaza from the Navajos. It was easy to make and tastes good.

By: Rick Vanderpoel

food

This is a Choctaw recipe called Banaha, which is from the South East. The things you will need to make it are:

- 1 pound of pinto beans
- 1 cup corn meal
- 1 cup buttermilk
- ½ cup bean juice
- 1 cup self-rising flour
- 1 tablespoon sugar or honey
- 1 teaspoon salt

These ingredients make the filling. You will also need corn husks, to wrap around the filling.

The first thing you need to do is soak the beans overnight. Then boil them at a low temperature for two hours. Drain the juice from the beans and save it.

Mix flour, corn meal, sugar, and salt. Add the buttermilk and bean juice. Mix this up till it makes a mushy batter, then add an equal amount of beans and batter together.

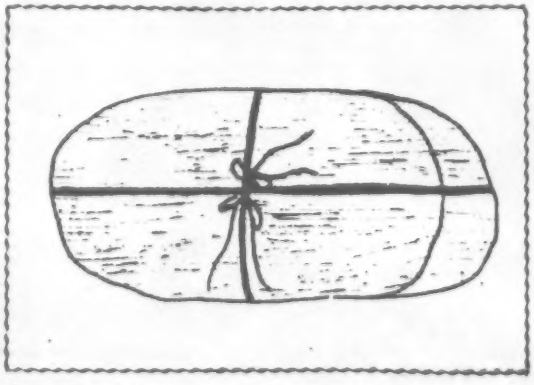
Now the fun part begins! You will use some corn husks which can be either fresh ones or dried ones from the store. We found some dried corn husks in a Mexican food store. We tried both fresh and dried and they both worked but the dried ones were easier to use. If you use dry husks, soak them for a few hours before you use them.

Find a big husk. Put ½ of a cup of filling in the center. How much you use depends on how big the husk is. Fold the sides over, then fold the ends over to make a little package to hold the beans so they won't come out. Tie a thin piece of husk around the folded husk to keep it closed.

Now all you have to do is drop it in boiling water for half an hour and you will have Banaha!

It is messy to make Banaha but it's fun. We all took some home to our family. Everyone liked it. Why don't you try to make some?

By: William Hunter
Holly Pinkham
Lena Charles



VII. ADDITIONAL INFORMATION ON THE DAYBREAK STAR READER

The DAYBREAK STAR Magazine

The DAYBREAK STAR Monthly Reader is in its sixth year of publication. Co-edited by Indian students and an adult staff, each issue explores a different subject area and features interviews with Indian people, book and movie reviews, creative writing, legends, recipes, games, puzzles, and contributions from our readers. A Teacher's Guide, supplying the readibility of each article, vocabulary words, discussion questions, and supplementary activities, aids the teacher in using the DAYBREAK STAR as a regular part of the school curriculum.
24-28 pages; grades 4-8 (adaptable for other grades)

The National Indian Lutheran Board has made it possible for United Indians to publish the DAYBREAK STAR magazine for the 1981-82 school year. We will publish the first issue in October and continue to publish one issue per month through May, 1982. We are now in the process of informing past subscribers and inviting new readers. Please note the price changes.

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